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# The CHRISTIAN CENTURY

*Published Weekly*

Barth Returns to Germany
By Robert Root

Stanley Jones' Failure
*An Editorial*

## Japan's Christians Stood Firm!
By Walter W. Van Kirk

A New Cycle of Cathay
By Harry Paxton Howard

A Refiner's Fire
*An Editorial*

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## In This Issue

WALTER W. VAN KIRK is secretary of the department of international justice and good will of the Federal Council of Churches. He broadcasts weekly on the N.B.C. program, "Religion in the News." He was a member of the four-man delegation which has just returned from a stay of more than three weeks in Japan. The delegation, which was the first civilian commission to enter that country since the end of the war, represented the Protestant churches of this country. Dr. Van Kirk's latest book is *A Christian Global Strategy*.

ROBERT ROOT is staff correspondent of The Christian Century in Geneva. He is a member of the public relations staff of the World Council of Churches. Before going to Europe, he engaged in newspaper work in Des Moines.

HARRY PAXTON HOWARD has lived most of his adult life in the Orient. In 1921 he was deported from Japan because of his association during the previous five years with labor and other democratic elements in that country and because of his publication of a book, *The Socialist and Labor Movement in Japan*. During the next 19 years he lived in China, working as a journalist and teacher. In 1941 he was forced to flee from Soochow, where he was a teacher in Soochow University.

HERBERT L. MINARD is a member of the staff of the International Y.M.C.A. He formerly edited *Front Rank*, a publication of the Disciples of Christ for young people.

CARL HERMAN VOSS is extension secretary of the World Alliance for International Friendship through the Churches.

COY WILTON WYNN is a member of the faculty of the American University, Cairo, Egypt. With this issue, he becomes our staff correspondent in Egypt.

JAMES C. RAWLINGS is a retired Methodist minister who lives in Bradfordsville, Ky.


# The CHRISTIAN CENTURY

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## Calendar of Coming Events

Nov. 21-Dec. 25. Worldwide Bible Reading.
Dec. 21. St. Thomas the Apostle.
Dec. 23. Chicago Sunday Evening Club; Samuel Harkness, speaker.
Dec. 23. Ford Hall Forum, Boston; Harry Ward, speaker.
Dec. 24. Christmas Eve Vigil, Bethlehem, Pa.
Dec. 25. Christmas Day.
Dec. 26. St. Stephen.
Dec. 27-29. State-wide Youth Conference, Missouri Council of Churches, Jefferson City.
Dec. 27. St. John the Evangelist.
Dec. 28. Holy Innocents.
Dec. 28-Jan. 1. National Methodist Student Conference, Urbana, Ill.
Dec. 29-Jan. 3. Youth Congress of Applied Religion, New York.
Dec. 30. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Dec. 30. Ford Hall Forum, Boston; Robert Nathan, speaker.
Dec. 31. Methodist Student Recognition Day.
Jan. 6. Epiphany.
Jan. 6. Chicago Sunday Evening Club; Chaplain Norman Williams Thomas, speaker.
Jan. 6. St. Louis Sunday Evening Club; Walter Judd, speaker.
Jan. 6-9. Home Missions Council of North America, Buck Hill Falls, Pa.
Jan. 6-13. Universal Week of Prayer.
Jan. 7-8. National Commission on University Work, Cleveland.
Jan. 9. Central Methodist Church, Detroit, Lecture Course; Vera Micheles Dean, speaker.
Jan. 9. Council of Church Boards of Education, Cleveland.
Jan. 11. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Harland M. Allen, speaker.
Jan. 13. Chicago Sunday Evening Club; Howard Thurman, speaker.
Jan. 13. St. Louis Sunday Evening Club; T. Z. Koo, speaker.
Jan. 14. Philadelphia F.O.R. Forum; Alfonse Heinisberg, speaker.
Jan. 15. Executive Committee, Federal Council of Churches, New York.
Jan. 20. Evangelical-United Brethren Fellowship Rally, Philadelphia; J. B. Showers, speaker.
Jan. 27-29. "Youth Marches," Christian Endeavor campaign, Portland, Me.
Jan. 27-Feb. 3. Youth Week.
Jan. 28-31. Convocation Week, Bangor Theological Seminary.
Jan. 28-31. Ohio Pastors' Convention, Columbus.
Feb. 4-8. Alden Tuthill Lectures, Chicago Theological Seminary; R. G. Gustavson, Charles E. Merriam, Charles C. Morrison, speakers.
Feb. 4-8. Ministers' Week, Chicago Theological Seminary.
Feb. 10. Race Relations Day.
Feb. 11-16. International Council of Religious Education, Columbus, Ohio.
Feb. 17. Brotherhood Day.
Feb. 17-24. Disciples Week of Compassion.
Feb. 26. American Lutheran Conference Seminar, Minneapolis.
March 2-8. National Y.W.C.A. Convention, Atlantic City, N. J.
March 4-6. Special Meeting, Federal Council fo Churches, Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
# CHRISTIAN CENTURY
Undenominational

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## EDITORIAL

FIVE major Protestant agencies have combined to denounce the ban imposed by the United States government on the dispatch of relief by the churches and other private bodies to the people of Germany and Japan. A formal and public protest against this Potsdam-inspired policy declares that "one of the greatest tragedies of the civilized world may take place unless churches of America act now." This protest was signed by Roswell P. Barnes of the Federal Council of Churches, Wynn C. Fairfield of the Foreign Missions Conference, Robbins W. Barstow of the World Council Service, Fred A. Moore of the Church Committee for Relief in Asia, and Leslie A. Moss of the Church Committee on Overseas Relief and Reconstruction. It pointed out that neither UNRRA nor any other agency is authorized to extend relief to Germans or Japanese, that "alarming and deplorable conditions" exist in former enemy countries and that the churches are convinced that the policy which prevents their sending relief must be changed. There is reason to believe that the President and the department of state have been impressed by the volume of Christian denunciation of the Potsdam starvation program. The policy will be changed if every church and every Christian in America backs up the protest of these leaders as it deserves to be backed.

### Church Leaders Attack Ban on Relief

### UNO Vote a Revelation of 'Hopeful Desperation'

IT MAY SOUND like a paradox, but if we had to characterize the current mood of the United States we would say that it is one of hopeful desperation. Every recent move in the field of international affairs made by this government seems to us to fall into that category. The overwhelming vote of 65 to 7 by which the Senate last week approved American adherence to the United Nations Organization, together with a grant of power to the American representative on the Security Council, was the latest revelation of this mood. Few Americans have any high expectations of the UNO, at least as it now stands. The recent declaration by the Catholic bishops that it must be radically altered before it can succeed as a true world organization will be agreed to by most Americans, both in and out of the Senate. But if there is *any* chance of making the UNO a body that will help to keep the peace, then Americans feel that the prospect is so desperate that even that slim chance must be grasped. The same explanation lies behind recent votes in Congress, generally by heavy majorities, to appropriate more money to UNRRA, to ratify the Bretton Woods agreement, to approve the UNO charter. And the same factor will prove the most powerful element in the situation when the British loan agreement comes up for ratification. Everyone is skeptical as to the amount of good any of these measures, or all of them together, will accomplish. But they are voted for in the despairing hope that they may turn out to be better than now seems likely. These are not days when any possible alleviants of the world crisis can be scorned.

### Big Three Resuming Conferences

BY THE TIME this issue reaches our readers, the foreign secretaries of Russia, Great Britain and the United States will be meeting again in Moscow. In some ways, this resumption of their conferences so soon after the breakdown at London augurs well for the future. It indicates that the Big Three mean to keep their direct negotiations going, no matter how formidable the difficulties to coordinated action. While frequent consultations of this sort continue, the danger of drifting into hostile alignments is measurably lessened. In other ways, however, the Moscow conference represents a return to power politics of a very hard-boiled type. The fact that it is meeting at Moscow, and that it has excluded France and China from the deliberations, can only mean that Russia has won her demand to make the formulation of

major international decisions an exclusive prerogative of the Big Three. It is reasonable to assume, likewise, that the announcement that "there will be an exchange of views on the subject of atomic energy" means that some sort of agreement has been reached on the control of A-bomb manufacture which satisfies the Soviet Union. And it is probable that the United States has found a way to satisfy Russian demands concerning the Pacific control council; otherwise we would hardly be ready to return to a negotiation that cannot be allowed to fail. Few will expect ideal solutions to come out of the Moscow meeting. But if a Big Three policy can be agreed on there which removes the atom bomb from the category of suspicion-breeding elements in the current international situation, if a *modus vivendi* can be worked out in the Far East which will end the threat of civil war in China, and if the present stalling in Europe can be resolved in favor of immediate settlement of Germany's eastern boundaries and cognate issues, the atmosphere of world tension should be appreciably eased.

## Four Billions Loaned To Great Britain

RATIFICATION by the Congress and by the British Parliament will be necessary before the terms of the loan agreed upon by the representatives of the two nations can go into effect. They will doubtless ratify, one grudgingly, the other grumblingly. If the Lord loveth a gracious receiver as much as a cheerful giver, as well he may, neither party to this transaction will excite his favorable regard. The British emissaries came asking an outright gift of five or six billion dollars and virtually threatening that it would cost us a lot more than that not to give it to them. The negotiators on our side were not convinced that either Britain's need or our implication in it required such an outpouring; and they probably felt well assured that it would evoke a roar of protest from Congress and the American people. They settled for a loan of $4,400,000,000, to be amortized in fifty-five years, with no interest for the first five years, 2 per cent thereafter (which comes to an actual 1.62 per cent), and a provision that interest will be permanently waived for any year in which Britain does not have the dollar exchange in which to pay it. "You have driven a ha-a-ard bargain!" commented a British cabinet minister, who will nevertheless urge ratification. If that description seems inexact to American observers, they will not be moved to shame for our niggardliness by noting that $650,000,000 of the amount is to be considered as covering in full Britain's debit balance of $25 billion on lend-lease. The main purpose is to enable Great Britain to rehabilitate her foreign trade—a desirable thing from every point of view. Some concessions were made toward loosening the "sterling block," and there is supposed to be a gentleman's agreement that the "empire preference" system will be modified, if not ended. So far as the American public, including us, is concerned, approval of this loan is an act of faith in our negotiators, for, while we know what the loan will cost us, we do not know the degree of Great Britain's need for it, the extent of the financial disaster which would befall us if her trade collapsed, or whether it would collapse without this support. Not all the relevant facts have been made public. Perhaps the public could not understand them if they were. For our part, we are willing to make that act of faith and approve the loan. But our faith does not extend to a belief that it will ever be paid.

## Denies We Intend to Starve Germans

WASHINGTON is not totally deaf to the wave of revulsion which is sweeping across America against wholesale murder by starvation of the children, mothers and aged people of ex-enemy nations. So the first significant break away from the Potsdam policy has come from General Lucius C. Clay, deputy military governor of the American area in Germany. Speaking at a meeting in Stuttgart of the Council of State Minister Presidents, General Clay declared that hunger and starvation are not "objectives" of American policy in that country. He assured the meeting that after January 1 food would be released to provide a daily diet of 1,550 calories per person. This is less than half the number of calories necessary to maintain a manual worker on the job, but it is more than millions are receiving now. How the general expects to rebuild Germany's wrecked transportation system, which he describes as the chief bottleneck to any renewal of civilized life, with the diet he promises is not apparent. Nevertheless, the statement that we renounce starvation as an instrument of policy is gratifying. The army already possesses food enough in Europe to make a beginning toward feeding, and this announcement indicates that more is to be sent. At the same time there is danger that General Clay's statement will lull many people into believing that the army's proposed 1,550-calorie diet itself means that starvation is being stopped. This is not true. It is simply being dragged out. *Time*'s report on the starvation experiment on conscientious objectors at the University of Minnesota shows that these young men lost 25 per cent of their weight on a 1,800-calorie diet. "It's nonsense to think that you can starve people and make them believe in the four freedoms at the same time," declared the doctor in charge of that experiment. "To talk about . . . the will of the people when you aren't feeding them is perfect hogwash."

## Why Not Fact-Finding In Labor Disputes?

ORGANIZED LABOR'S denunciation of President Truman's proposal for a fact-finding process when strikes are threatened in major industries is disappointing. We had hoped that union leadership had progressed beyond such a shortsighted view of its own best interests. As far as we can see, the Truman proposal is timely, wise, in the total public interest and has good precedents behind it. It would set up impartial fact-finding commissions when major disputes arise in such industries as steel, automobiles, aviation, mining, oil, utilities and communications. These commissions would have

twenty days in which to dig into the facts and draw up a report embodying their recommendations. No strike could be called until at least five days after the commissions' report had been made public. Mr. Truman would rely on the force of public opinion to induce both sides to accept the recommendations of his fact-finders. But there would be no other compulsion. To call this an effort "to destroy labor organizations," as did President Philip Murray of the C.I.O., is ridiculous. It is simply an attempt to save the nation from a rapidly approaching economic tragedy by spreading on the public record a dependable summary of the facts involved in industrial disputes. If organized labor cannot stand such a fact-finding process, then its case is weak indeed. From our point of view, this reaction by Mr. Murray and other labor leaders to President Truman's proposal is the more regrettable since up to this point, in the General Motors strike, the struggle to win the support of public opinion has been going in favor of the union. It has been the union, in this particular dispute, which has appeared to outsiders most anxious to take the public welfare into account and ready to try to make its case with all the relevant facts brought into the open. But the favorable impression created by the United Automobile Workers' tactics will not survive long if a suggestion for non-partisan fact-finding is howled down as "union busting."

## Labor Sends Commission to Meet Indian Leaders

HOW MUCH FAITH is to be put in the new parliamentary commission which the Labor party is sending to India? Very little, if one is to judge by anything that has been said about it in Parliament. Herbert Morrison might have been Winston Churchill himself as he stood in the House of Commons and reiterated the government's intention "to promote early realization of full self-government" for India. He sounded no different from L. S. Amery when he declared that the Labor government stands by the Cripps offer in its entirety, including the granting of power to India to withdraw from the British Commonwealth if it so desires. Nevertheless, we are inclined to believe that the dispatch of this commission is a good sign. All accounts indicate that a notable lethargy exists in British opinion concerning India. This seeming indifference to what is happening in this great section of the empire is composed of a combination of ignorance of what has occurred and despair over the failure of all efforts to deal with the situation. To a considerable extent, this state of mind is the product of wartime censorship and of Tory tactics in stalling for time against India's demand for independence. The censorship kept the people of Great Britain from realizing the extent of the 1942 outbreaks in India or the ruthlessness of the measures taken for their suppression. With British newspapers remaining at one-fourth their prewar size, little news from India yet appears in their pages, and much of what appears is inconsequential. The visit of the parliamentary delegation should help restore India to the place in British consciousness which it deserves. Since this new effort comes at a time when a number of decisions of the first importance concerning India must be made, it cannot do harm and may help to awaken the British people to their responsibility.

## President Truman's Position On Palestine Defined

ZIONIST LEADERS are heaping abuse on President Truman for his change of heart on the Palestine question. They charge that this change, frankly admitted by the President, proves that the Palestine issue has been nothing but a pawn in American party politics. Well, that is just what it has been. And the present Zionist threats to punish Mr. Truman by throwing the Jewish vote against his party's congressional nominees in 1946, and against the President himself in 1948, will hardly make it any less so. Whatever the reasons which have moved Mr. Truman to drop his support of the Wagner-Taft resolution in favor of making Palestine a Jewish state, we believe that the President's present position will be approved by the majority of his countrymen as clear-cut, as nearly just to all parties concerned as is possible, and as in accord with democratic principles. Mr. Truman has informed J. David Stern, Philadelphia publisher, that he favors a democratic state in Palestine, open to Jews, Christians and Arabs alike on equal terms, and affording refuge for large numbers of European Jews. But he opposes making Palestine into a Jewish state, or an Arab state, or any other kind of exclusive state. If the Anglo-American commission of inquiry, whose membership will be announced before this appears in print, will take it as its responsibility to formulate a plan by which such a democratic state, protecting the interests of all elements in the population, can be established in Palestine, an approximately just solution of that vexing problem may become attainable.

## Rockefeller Gives Million To Aid World Council

FOR SOME TIME, indigenous church leadership in Europe must largely be entrusted to Christian laymen. Large numbers of pastors lost their lives in the battles and concentration camps of the Second World War, and schools for ministerial training were closed, so that there is no new generation of trained ministers coming on. Consequently, the designation by John D. Rockefeller, Jr., of half his $1,000,000 gift to the World Council of Churches for the education of Christian lay leaders in the European church was as wise as his contribution was generous. The other half-million is to be used for relief and reconstruction through the Commission for World Council Service. The donor prescribed that his gift is to be used "in furthering the cause of Christian unity and lending aid and assistance in the religious reconstruction of the stricken European countries and in the strengthening of non-denominational and interdenominational Christian work and leadership in Europe." This contribution provides a substantial impetus to the effort of World Council Service to secure $15,000,000 for its reconstruction program in Europe. We hope it will point

the way to others who individually can give only a small fraction of a million dollars, but whose cooperative strength can easily total several times as much. Mr. Rockefeller is known to support only those enterprises whose work bears the closest scrutiny. His endorsement of the World Council in this contribution encourages every friend of cooperative Christianity.

## Fewer Babies and Mothers Die Here

THE MOST RELIABLE single measuring-rod for human welfare is the infant mortality rate. By this standard, life in the United States became markedly better in the decade ending in 1943. The Children's Bureau of the department of labor has just released figures showing that the rate of infant mortality declined by 31 per cent in these ten years. Infant deaths in the first year of life declined from 58 to 40 per 1,000 live births. In the same period, maternal mortality fell from 62 to 24 deaths per 10,000 live births, a decline of 61 per cent. Several factors account for these trends. Better medical care, improved hospital facilities and extension of maternal and child health services under the social security program played important parts. The rise in the economic status of the lower income group permitted mothers and babies to have the diets they needed. Together these factors add up to a gradual rise in the physical welfare of the people of the country, particularly of the third who occupy the lowest rungs of the economic ladder. The report points out that today the greatest risk to babies and their mothers is borne by Negroes, for whom there is less medical care, hospitalization and economic security than for whites. In addition, medical care is still lacking for large sections of rural America, and will be until some such plan for spreading medical facilities is adopted as that proposed by President Truman. Nevertheless, the gains that have been made, as shown in this summary, are a cause for gratification. And while we express our satisfaction and resolve to do even better until our record equals that of Sweden and other countries which far surpass us, we must not forget those nations where nine out of ten babies die within a year of birth because their mothers are starving.

# A Refiner's Fire

THE GREAT AUDIENCE sat motionless and enthralled as the majestic passages of "The Messiah" followed one another toward the familiar climax of that best loved of oratorios. So often had this been a part of the annual celebration of Christmas that the words being sung hardly registered on the consciousness; the listeners were lost in the music of Handel's masterpiece. Then, suddenly, the mind of at least one hearer found itself repeating, almost as if it had heard them for the first time, those words from Malachi which make up that great baritone recitative: "But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire." The words still echo as we move deeper into the Advent season. Who may abide . . . who shall stand . . . a refiner's fire. . . .

Celebration of the birth of Christ tends always to take on a romantic, even a sentimental, cast. How could it be otherwise? The poverty of the stable, the innocence of the maiden mother, the helplessness of the child, the angels, the shepherds, the wise men, the gifts, the plotting of the king, the shining of the star—every element in the traditional story is of a sort to suffuse the whole event with an emotional glow which has made it the tenderest story known to our race. The watchword of the season is good will. Its nights are starred with candle lights and incensed by the crackling of log fires on long familiar hearthstones. Proud and humble, believer and skeptic, old and young join in carols which whisper in every heart:

> Silent night, holy night, . . .
> Rest in heavenly peace.

Yes, that is the mood of Christmas—stillness, love, good will and the radiance of childhood as the promise of peace. It is good to have such a season; good that it should return to us now while we are trying to free ourselves from the nightmare of terror and hatred in which we have been imprisoned during the years of the war. Let no word here written be taken as suggesting any lessening of this sort of Christmas celebration. Yet the adoration of the manger is not all there is to this season. The Incarnation is more than a festival of innocence. "Who may abide the day of his coming? For he is like a refiner's fire."

A refiner's fire! The coming of Jesus, incarnation of the divine nature and the divine will, into our world was just that. It continues to be just that. He is set for the fall and rising of nations. As he is truth, so his presence in our midst reveals all our failures to the light. As he is wisdom, so his presence uncovers our selfish follies. As he is love, so his presence lays bare the depravity that we try to hide from one another. He does not stay in the manger; he walks out into our world of pretense and greed and self-seeking connivance, and where he goes the judgment of God goes with him. "Who shall stand when he appeareth?"

Who? Surely not our nations, bursting with pride and self-righteousness. Not our social orders, whose ruthless pursuit of gain cannot be hidden beneath any cover of black-inked ledgers. Not our schools, with their obsession with processes and their indifference to values. Not even our churches, still intent on their mint, anise and cummin; still too fearful lest they lose their institutional lives to be ready to find life itself. Who shall stand? Shall any of us? When the refiner's fire touches our lives, what will remain? Will there be a soul left, fit for eternal life? Or will there be only "wood, hay, stubble" to be seared into nothingness?

These are not academic questions, raising a remote and theoretical issue. Suddenly we have all realized that they confront our world with a terrible and immediate relevance which nothing can deny.

This is a Christmas of the refiner's fire. We men and all our works are in the furnace. The ordeal by which dross is separated from that which is fit to abide is in progress at this moment in every land. Welcome, Christ-

mas, then, for its reminder of the love of God made manifest to man. But remember that his love incarnates judgment. "Who may abide the day of his coming? Who shall stand when he appeareth? For he is like a refiner's fire."

# Stanley Jones' Failure

BEHIND the investigation into who was responsible for Pearl Harbor lies the larger question as to who was responsible for the war of which Pearl Harbor was the beginning. That issue will be debated for a long time, and we shall have to wait upon the verdict of history for the final answer. Meanwhile the essential documents disclosing the facts and revealing the attitudes of the participants toward the facts are being entered one by one in the records from which historians will reach their conclusions. One of the latest of these to see the light is a description by E. Stanley Jones of the desperate efforts which he made in the summer and autumn of 1941 to prevent war. Entitled "An Adventure in Failure," this historically important document appears as an eight-page supplement to the December issue of *Asia and the Americas*.

According to this account, Dr. Jones became convinced in June 1941 that extraordinary efforts were necessary to avert a Japanese-American war. His first step was taken at the suggestion of Toyohiko Kagawa, who was a member of the delegation of Japanese churchmen who had come to this country in a last-minute attempt to avert a clash. As a result of certain things said to him by Dr. Kagawa, Dr. Jones interviewed Admiral Nomura, then Japanese ambassador in Washington. Nomura urged that the United States "offer its good offices" to settle the China war. He authorized his visitor to communicate the ambassador's "unofficial" suggestion to the department of state. This was done. It constituted the beginning of Dr. Jones' efforts as an "unofficial go-between." These efforts continued until the attack on Pearl Harbor settled the question of peace or war.

We shall not attempt here to recount in detail the mediatorial work of Dr. Jones and his associates, whom he describes as "Christians trying to find a basis of peace." For that we recommend the reading of the full account in *Asia*. It is sufficient for our purpose to recall that Dr. Jones spent some time pressing on various officials his own idea that Japan, a late-comer in imperialist conquest, should be given New Guinea for development. He reasoned that the Japanese were mired down in their "China incident" and that cession of New Guinea would permit them to withdraw from China and at the same time "save face." The Dutch were hostile to this idea, the British noncommittal and the Australians "sympathetic." Throughout his efforts, Dr. Jones encountered hostility from Dr. Hu Shih, the Chinese ambassador at Washington.

During the late summer, the United States cooperated with the colonial powers in imposing an embargo on exports from southeast Asia to Japan. This cut Japan off from its principal source of oil, and relations began to grow tense. Mr. Kurusu arrived as the special envoy of the Japanese emperor. Dr. Jones is convinced that both Kurusu and Admiral Nomura were entirely sincere in their desire to avert war. They pointed out, however, that the oil embargo had created a critical situation in Japan which played into the hands of the militarists. Then our government sent the famous message of November 26, which Dr. Jones describes as "a memorandum which could have no other interpretation than that of an ultimatum." Even after that he did not abandon his hope that an amicable solution could be found, although the situation was growing more dangerous with the passage of each hour.

After consulting the Japanese envoys, Dr. Jones communicated to President Roosevelt a suggestion for a compromise which the President discussed with the ambassadors. When this came to nothing, Dr. Jones again asked to see the President, who had gone to Warm Springs. He had an important suggestion to offer, which had been made to him by the Japanese ambassadors. On the President's return to Washington, he told Mr. Roosevelt that the Japanese had recommended as a final step a presidential appeal directly to the emperor. Mr. Roosevelt accepted the suggestion and sent the message, probably on December 5. When no reply was received, the text was given to the press late the following day. The emperor has since said that he did not see the message until after his ships had attacked Pearl Harbor. Then it was too late. The war was on.

Every reader of this account will be struck with the sincerity and tenacity of this unofficial attempt at mediation in a desperate international crisis. Dr. Jones and his associates operated largely in the dark, but they refused to be discouraged. There is no evidence in this story that they knew in advance that an oil embargo was to be imposed on Japan or that the November 26 ultimatum was to be sent. These were the two decisive steps which our government took down the road to war. On the other side of the controversy, neither they nor their friends in the Japanese embassy could predict what the Japanese government, so largely controlled by a clique of militarists, was going to do. Nevertheless, Dr. Jones and his associates struggled on, attempting as each new situation developed to find in it a point of departure from which to start once more toward peace.

We must admit that we were not then and are not now impressed with Dr. Jones' attempt to deflect the Japanese militarists from their objectives in Asia by an offer to turn over to them the island of New Guinea. It is true that the island was largely uninhabited and undeveloped and that free access to it might have saved the militarists' face and eased the Japanese economic crisis. But this concession would have constituted acceptance of the imperialist formula, instead of undermining it, and that formula has always led to more war. Furthermore, there was no assurance that if this island were offered and accepted, New Guinea might not itself become the springboard for new aggression.

Dr. Jones' answer to this objection needs to be taken into account. It is that by the autumn of 1941 the situa-

tion had deteriorated to a level where unideal steps were justified to avert a threat of immediate war. He clung to his belief that war was not inevitable until it had actually begun. In the document upon which we are commenting, he makes a strong case for that opinion. After reading this story, one concludes that if Dr. Jones had been able to communicate to one or more persons in positions of high official responsibility his own consuming desire to avert the conflict, war might have been forestalled even at the last moment. The essence of his "failure" lay in the fact that this did not occur. But that failure lay less with Dr. Jones than with those who politely listened to his pleas and then went their own way.

Now that the story has been published, it seems to us that it is advisable for Dr. Jones to answer certain questions which this account raises and leaves unsettled. With whom did he talk in our department of state? He does not say, but it is difficult to judge the importance of some parts of this story without that knowledge. He commends the Japanese envoys for their sincerity, but maintains silence on the attitude of our own officials. He does not attempt to fix responsibility for the persistent short-circuiting of his efforts to get at the heart of the differences between our nation and Japan. With the exception of his suggestion that a message be sent to the emperor, he gives no hint of the reception given his efforts in policy-making quarters. He refers to letters written to high officials and replies received from them. Why not publish the texts?

It will be understood that these suggestions do not imply the slightest criticism of Dr. Jones' efforts. He did what he could for peace in a critical moment of our history. How many of his critics can say as much for themselves? Even though he acted in an unofficial and volunteer capacity, he represented the great majority of American Christians. We are confident that they will read this account with nothing but appreciation for this attempt and with regret that it did not achieve the success it deserved. In his own person Dr. Jones experienced the frustration which dogged the less spectacular but equally determined efforts of millions who saw this war coming and sought to stay it.

# 'Fiends in Shape of Boys'

EDITOR THE CHRISTIAN CENTURY:

SIR: It would be surprising if you remembered the poem signed "L" with eight stars, which appeared originally in a ladies' magazine. The title was "Ode to an Expiring Frog," and the "L" indicated Mrs. Leo Hunter, whose "whole soul and mind are wound up and entwined with poetry." So at least said the grave man, Mr. Leo Hunter, when he recited her poem to Mr. Pickwick—"finely expressed," said that great man. The second verse—all I wish to recall—is a question:

> Say, have fiends in shape of boys
> With wild halloo and brutal noise,
> Hunted thee from marshy joys
> With a dog,
> Expiring frog?

To which question I answer an indignant "No." Fiends have much more friendly accomplices to use than boys, and boys certainly do not hunt frogs with or without the help of dogs. Mrs. Leo Hunter, who, according to her husband, doted on poetry, knew very little of boys.

There is only one possible justification for linking their activities with the plots of "fiends." Boys have a wonderful grasp of the psychological processes at work in their teachers and other seniors. They know how to "play up to them," or, as it is otherwise expressed, "lead them up the garden path." And a teacher looking back upon an hour with them may well be tempted to think of "fiends." If a teacher has a bee in his bonnet, they know how to set it buzzing.

I remember a teacher of science who had an absorbing interest in the Spanish Armada, on which he had written a long poem. Was it hard to divert him to that poem and leave the science to lie on the desk for another time? Not at all, not at all. It could be done with finesse. By many a winding path we could get to the Armada. It all seemed natural and inevitable. Only afterwards (perhaps) the victim understood what those eager faces concealed.

Let boys have a day or two to study a new teacher, and they will produce a perfect nickname which will stand the test of time. The man who will carry that name through life may be pardoned if he traces it to "fiends in shape of boys." Yet would you have that gift withdrawn? There is not only the victim to be considered; there is the school which perhaps needs that nickname to express its mind and, it may be, its penetrating judgment.

It was not a good thing that the headmaster of a certain school should sing too loudly in chapel.

> Whene'er they sang in chorus
> His voice o'ertopped the rest.

One evening the Psalms were being sung with an unusual heartiness, when suddenly there was a silence broken only by the head's loud voice chanting,

> I am a worm and no man.

No doubt the victim might have thought the boys "fiends" and dealt with them in appropriate ways. But may they not have been true friends, whose delicate hint should have led to a change of tone in the head's voice? The service might have become ever afterwards more an act of common worship than a display of hearty and manly individual psalmody.

I resent the charges of Mrs. Leo Hunter—soul and all—and with those charges all the other judgments by men who think they know all about boys. They might consider the words of a famous headmaster: "The more I see of the average parent, the more highly I think of the average boy." A man may take in a senate, or a church assembly, or a circle of the middle aged, but he will never take in for long a company of boys. It is well that there are some eyes that can see through us and some voices that give us names that reveal the essence of our characters.

Ever yours,

QUINTUS QUIZ.

# Japan's Christians Stood Firm!

By Walter W. Van Kirk

I WAS A MEMBER of the Christian deputation to Japan. Dr. Douglas Horton, Dr. Luman J. Shafer, Bishop James C. Baker and I spent three weeks and two days in that country. The President approved our going, as did the state department and General MacArthur. The visitation was endorsed by the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America. We traveled to and from Japan in planes of the Army Transport Command. But we paid for our transportation and, wherever possible, for our billeting. This was a church deputation, not an ecclesiastical front for the army of occupation. To be sure, we were the recipients of many favors at the hands of our military authorities. For these courtesies we are extremely grateful.

At the outset we had certain misgivings as to the effect on our mission of these inevitable involvements with military procedures. We decided to take the risk. It was a question of our going under the arrangements prescribed by the army, or not going at all. Our misgivings were quickly allayed. Our Japanese brethren thought nothing at all of our riding around Japan in army jeeps. As a matter of fact many Japanese Christians, on occasion, piled into the jeeps and rode with us to meet our many engagements. The American army in Japan is exceedingly popular. The jeeps share this popularity.

### *What the War Did to the Churches*

In this and subsequent articles I shall attempt to set forth certain of my observations and conclusions. An official report of our activities while in Japan is being drafted by the deputation and will presently be sent to the churches. What I write here is not to be confused with or identified with this report.

In this first article I shall report on the wartime status of the churches in Japan. The Christian community in that country, always subject to criticism by the strutting militarists and the loud-mouthed patrioteers, was doubly suspect during the war. Christians, it was charged, were spies of the United States and her allies. They were said by many to be for peace at any price. The religion which they professed was condemned, since it had the effect of weakening the will to conquest of a people destined through ages eternal to rule the world. The hostility of the warmakers was buttressed by the ill will of Shintoists and Buddhists who saw in the situation an opportunity to rid Japan of an alien faith. In Nagoya we were told that temple priests had plastered the doors of churches with the slogan, "Now is the time to get rid of Christianity."

Inflamed by the propaganda of a militant nationalism, the general public was especially critical of the international outlook of the Christians. The report, allegedly coming from America, that if Japan lost the war Kagawa would be made the head of a new government, had a damaging effect upon the Christian community. Weight was thereby given to the accusation that Japanese churchmen were "Quislings" within the body politic; that they were contriving for the defeat of Japan.

### *Conflict with Caesar*

As in those days when the early Christians were said to worship a deity other than Caesar, so it was in Japan. The Christian theology of the God of creation was in conflict with the Japanese conception of the creative attributes of Amaterasu, the sun goddess. If the God of the Christians created Japan, then what became of Amaterasu? Accordingly, the more fanatical of the Japanese war cult accused the Christians not only of treason but also of heresy. So, too, the theology of the God of judgment brought Christians into conflict with those who held to the view that the actions of Japan were divinely inspired and not subject to judicial review by the God of the Christians.

To the burdens borne by Japanese Christians occasioned by these ideological tensions and theological conflicts there were added the innumerable physical difficulties incident to prosecution of the war. The blackouts considerably reduced the size of congregations. Evangelistic meetings in the evening were abandoned. Then came the bombings.

It is impossible to describe in words the catastrophic damage to the churches resulting from air raids. Literally hundreds of churches were either knocked into smithereens by demolition bombs or burned to the ground by incendiary bombs. We were told in Tokyo that 455 of the 2,000 churches in Japan were wholly destroyed or rendered unfit for public worship. In the Tokyo parish 154 churches were destroyed; in Osaka, 46; in Hyogo, 45; in Kanagawa, 26; in Shizuoka, 22; in Aichi, 22; in Toyama, 20; in Hiroshima, 19; in Fukuoka, 17; and in Niyagi, 10. Of 600 kindergartens nearly 300 were destroyed. Those not destroyed were converted into nurseries for the children of war workers.

### *Losses Heavy*

Fortunately, only a few of some 2,000 pastors and teachers were killed in the bombings. A larger number were wounded. Three hundred thirty-one leaders lost their homes and their libraries in the great fires that swept over their cities. Urban populations migrated to the hills and the countryside. This had the effect of reducing still further the number of those attending services of worship. Congregations that once numbered 500 were cut down to 50, and congregations of 100 fell away to a mere dozen or so. Those Christians who remained in the cities were handicapped by the loss of Bibles and hymnals. Sunday schools were all but abandoned, since the children had fled with their mothers to mountain hideouts.

Sunday was the same as any other day, which meant that those factory workers who were Christians were unable to go to church. Owing to the lack of adequate financial support certain pastors were required to leave their pulpits and seek employment elsewhere. For this and other

reasons approximately 20 per cent of the ministers were employed, at one time or another, in factories producing war materials. Theological students all but disappeared.

Christian schools were constantly under the pressure of the military and their bureaucratic satellites. The main thrust was directed against the affirmation of Christian principles in the constitution of these schools. Owing to inflationary tendencies the authorities of church-sponsored educational institutions sought to add to their income by increasing student fees. They were advised that this might be done provided the Christian emphasis was either wholly eliminated or considerably minimized. The militarists sought in this way to compel Christian teachers to secularize their schools and colleges.

### *Not Many Arrested*

We discovered that whereas some 400 Holiness ministers were deprived of their licenses to preach and 73 Seventh Day Adventist ministers were severely questioned by the police over long periods of time, only a comparatively small number of Christian leaders had been arrested during the war. All were hounded in one way or another by the military police. All were under the constant surveillance of the "thought" police. Few, however, were actually jailed. Kagawa was twice questioned by the police. In Kobe, during the second year of the war, this world-renowned Christian was arrested. He was held in prison overnight, but was released on the following day. Six months later, in Tokyo, Kagawa was questioned intensively for nine straight days. A student of the Imperial University had been arrested on the charge that he was a pacifist. He told the police that Kagawa had been the inspiration for his anti-war views. As might be expected, Kagawa was thereupon arrested but after nine days of questioning, during which time he was permitted to return to his home at night, he was released.

I talked with a Y.M.C.A. worker, a graduate of Drew Theological Seminary, who spent 151 days in jail. This young man had a hankering for the truth. He expressed the view that Japan was not winning the war; that American soldiers were not guilty of the atrocities of which they were being charged. He was arrested and during his imprisonment went many days without food. Experiences such as these were the exception, not the rule.

### *How Has the Church Come Through?*

Such were the circumstances under which the Christians of Japan lived amid the war-whisperings of treason, pressure by the military, destroyed churches and dwindling congregations, a diminishing supply of Bibles and hymnals, a frontal assault on Christian principles in education, badgering by the police, and the gutter gossip of a war-indoctrinated public.

How did the Christian community in Japan react to these circumstances? Most importantly, it survived and survived with its colors flying. It is poor in material things but it is rich in hope. It is weakened statistically but it is strengthened spiritually. It carries on in the midst of ruins but its eyes are fixed on the City of God.

There were individual differences of opinion among Christians with respect to the war. In what country at war have not Christians faced a like dilemma? In certain churches the ceremonial bowing to the emperor was practiced. There were some prayers for outright military victory. There were other prayers that Japan might be worthy of victory. There were still other prayers for the triumph of righteousness in Japan and throughout the world. One Christian woman said, "We prayed for different things during the war, and very often it was hard for us to say 'Amen' to each other's prayers."

We learned that during the war a number of Japanese Christians visited areas occupied by the Japanese military. One Christian pastor with whom I talked said that he, along with eleven Protestant ministers and fourteen Roman Catholics, three of whom were priests, had been conscripted to go to the Philippines to "pacify" the native population and to build up morale among the people. Other Christian workers visited China and Manchuria. An East Asia Bureau was added to the structure of the Church of Christ in Japan. It was under the aegis of this bureau that this overseas ministry on the Asiatic mainland was administered. Estimates of the number of Japanese Christians engaged in work of this kind ran from fifty to one hundred. The government supported this program but the Christians who participated in these visitations were convinced, in their own minds, that what they were doing was not inconsistent with the principles of the pastoral office.

### *What Services Were Possible*

Undeterred by blackouts and bombings, pastors labored faithfully to maintain spiritual fellowship with one another and with the scattered members of their congregations. Prayer meetings and Sunday school classes were held in each other's homes as often as four or five times a week. Sometimes pastors would mimeograph their sermons and send copies by hand to those who had fled the cities. Retreats for ministers were held in various parts of the country. This was done despite all the difficulties of travel and communications. Wherever and whenever possible Sunday services of worship were continued. Under the direction of the department of evangelism a certain amount of itinerant evangelistic preaching was promoted. Discussions were continued on the preparation of a catechism. Through the women's department of the Church of Christ in Japan, district gatherings were convened for prayer and Bible study. Pastors frequently visited the factories and during such leisure time as could be found they talked and prayed with the members of their churches.

Despite protests by the military, religious services were maintained in the great majority of the Christian educational institutions. More often than otherwise the heads of these schools held fast to their Christian principles. "I would not permit myself to be coerced," said Michi Kawai in referring to her school. When the authorities approached Dr. Uchimura, principal of Kinjo Woman's College at Nagoya, and insisted that he take out of the constitution of his school the words "according to Christian principles" he refused, not once but many times. "This is my faith," he said, "and I am unable to teach anything but Christian principles. You can take my life if you want to but I cannot give up my Christianity." And

he didn't. He maintained a complete schedule of religious exercises in his school throughout the war. "I didn't consult with anybody," he said, "I just talked with God." Then came the bombings. Uchimura lost his school. He lost his home. His graduates and students visited him and wept over the ruins. "Somehow," he said, "I could not feel sad. I had been proud of my school. I had built it. Now God had taken it away. My pride was gone. My reliance on self was gone. I had a new joy."

The Christians of Japan have fought a good fight. They have kept the faith.

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*This is the first of a series of articles by Dr. Van Kirk on the situation in Japan. The second will appear soon.*

# Barth Returns to Germany

By Robert Root

AFTER AN ABSENCE of ten years, Karl Barth returned to Germany this fall. He had frank talks with Niemöller and other leaders of the church. He was touched when his old associates of the Confessional Church cheered him as he entered their meeting in Frankfurt. Then he went on, as the only non-German delegate, to the Treysa conference. He thus had a share in the organization of the new united "Evangelical Church in Germany." After that, he returned to Switzerland, which has been his home since he refused to take the oath of loyalty to Hitler and was dismissed from his theological post in the University of Bonn. He reported on his conclusions concerning Germany in a crowded meeting hall in the large, modernistic church center in Wipingen, a suburb of Zurich.

Because the attitude of the churches in France, Holland and other European countries will be colored by Barth's judgments, what he said in that two-hour address is worth noting in America. It will not be forgotten that this theologian was the center of the Barmen meeting which declared, in the year after Hitler came into power, that salvation is to be found in Jesus Christ, not in blood or in führers. After he was compelled to leave Germany, he joined with Swiss pastors in organizing a Swiss evangelical emergency action group which helped many a Confessional churchman who was in difficulties because of his faith. He kept in the closest possible touch with developments in Germany, so that he did not re-enter that country as a stranger.

### *Barth Reassured*

When the war ended, Barth said, he was uncertain as to what attitude he ought to take toward the German church. Reports he read of an interview given in Naples by his old friend Martin Niemöller made him more uncertain still. He was at a loss to know whether the circle of men with whom he had joined in the Barmen declaration now had any real importance in the German churches. So he went into Germany to find the answers. What he learned had reassured him. In a word, Barth declared that he had returned with new hope for the life of the Evangelical Church in Germany. There was plenty of room for improvement, but on the whole his judgment was favorable.

Answering his own former doubts about how well the Confessional group had held to its principles, Barth announced that the historic Barmen declaration had proved to be written on something far more durable than paper. Long before Stalingrad shook the faith of the populace in Hitler, he said, the Confessional leaders had resisted him "as a foreign body in the Third Reich." He said that "when the Third Reich stirred up war in 1939, the Confessional Church prayed for peace, and throughout the war it brought it about that, so far as its influence extended, the Evangelical Church did not pray for victory. Wherever there was a confessing church, there everything humanly possible was done for the persecuted Jews the whole time. It is obvious that all this brought the confessing church constantly into new conflicts with the authorities and the Gestapo."

Recalling some of the sufferings which Confessional churchmen underwent, Barth found in them a hope which should prevent the utter abandonment of Germany. He counted on them to produce an era in which the Germans can be something better than outcasts.

### *Opposes Moderates at Treysa*

The theologian spoke frankly about the Treysa conference. He expressed gratification that the majority of the new executive council of twelve are Confessional leaders. He concluded that there have been worse compromises than those made at Treysa. But Barth saw also elements at Treysa that he did not like. He was not referring to Hitler's "German Christians," who are not included, though he had harsh words about them too. He referred to the moderate group, the conservative and indecisive people who had not joined the Confessional group. Because of their hesitation, they were a weakening influence which had hindered development of a complete resistance. These voices, he felt, had become vocal again at Treysa, as also in the world church. It is his view that their influence even today should not be underrated.

Barth did not name names. But from his record it was clear what type of churchmen he had in mind. He was assailing those who want to cling to things as they are, who are less interested in bringing a rebirth of the German church than in preserving hierarchical arrangements and safeguarding hoary institutions. Typical of this mind are the Lutherans of Bavaria and Hanover, for example, where the church is well organized and has considerable authority and where communicants are faithful. There is naturally resistance to change in Bavaria. But among out-and-

out Confessional churchmen there are also those who are slow to change at this or that point. All these Barth doubtless had in mind when he spoke of the cleavage that nearly developed at Treysa, and of the "block to the Confessional Church" which he sees threatening the Christian witness in Germany.

### *For Friendship with Russia*

Barth pointed to several other threats or potential threats. The German church has lost its old political security. Referring rather obviously to conservative trends in the United States, he said that the Anglo-Saxon owners can no longer hope to postpone the end of the old "bourgeois" era of Europe. Barth, who is a member of the Society for Swiss-Soviet Friendship, looks in the political realm too for a rebirth. Germany, as well as the entire Western world, he said, is challenged to examine its basic premises. The German churches will retain their freedom in the social democracy of the future if, refusing to turn back to the past, they seek to safeguard the values of individual personality within the collectivity.

In passing, Barth criticized certain "high church" tendencies he sees emerging. He noted that such trends often emerge during times of suffering, but he warned Germans not to fly from reality into "the magic world of demonology," of sacraments and rites. He warned that such flight is an invitation to danger. Nationalism, he declared, is an even more important menace. Linked with this is the question of the responsibility of the German people for the wrongs done by the nazis. Some clear German voices were confessing, he acknowledged. But there was too much tendency to speak of the "demons which were met face to face" or of the "joint guilt of other nations."

On the heels of Barth's plea, which he had also made direct while in Germany, the new Evangelical leadership offered at Stuttgart the unqualified confession that "through us has endless suffering been brought to many peoples and countries." Barth was doubtless pleased by that —the statement has, in fact, been published in a pamphlet along with his own opinions on the subject. But from the tone of his speech, it is clear that he would have this expression made more widely and deeply in the church.

### *Urges Criticism of Luther*

Barth urged that the Germans must adopt a more critical relationship to Martin Luther if they are to emancipate German Lutheranism from German nationalism. As if in echo of a recent statement by his friend Niemöller, that "democracy lives from Christianity," Barth declared that the demand of Christ leads toward freedom and democracy. He quoted Niemöller as taking that direction with the words, "We no longer care to hear about the German national spirit." But some of his German church friends cannot yet understand the necessity for the subordination of nationalism, Barth declared.

Moving on to positive suggestions, Barth declared that what the German churches need is "a shot of congregationalism. Their church government proceeds from the top to the bottom instead of from the bottom to the top." Because it was not grounded in the congregations, he said, the Treysa conference was not truly representative. By building a new church government from the congregations, the Evangelical Church can do a practical job of educating the German people toward democracy and freedom.

The most serious church leaders there understand this, he went on, and so there is a justified hope for the future. In fact, the German churches are already holding congregational and district elections to this end, under the direction of Hans Asmussen, who incidentally has made one of the clearest statements yet heard in Germany on the question of involvement in guilt.

In sum, Barth stands solidly for the revitalization of the German churches instead of a return to "the good old days" before Hitler. In the words of Bishop Theophilus Wurm, executive head of the Evangelical Church in Germany during the period while democratically elected leadership is awaited, he is for "regeneration, not restoration." The opportunity and the responsibility of the Confessional leadership is to bring this. Barth stressed that there must be no resting on the oars. It is not enough merely to stand on a record of opposition to nazism. At the same time, he took courage from the fact that the Confessional churches had come off well in the struggle with Hitler. They are not dying today, as some had expected. The best of them see the challenge that is theirs as Germany moves down the road it will follow in the future.

### *He Trusts Niemöller*

Afterwards, I asked Barth to speak specifically about this new German church leadership. Was America right or wrong in its recent criticism of Niemöller?

"It was wrong," he said without hesitation. "Niemöller was a nationalist but never a National Socialist. He is one of the most trustworthy elements in the new leadership."

Convinced of this, Barth appeals for understanding of the German churches by the churches of the rest of the world. Churches outside Germany should not be impatient, because they too have not always taken the positions they should have. Responsibilities everywhere are similar, Barth said. Churches in other countries must come to grips with this fact as the German churchmen have. The churches of the outside should take an interest in the German churches, try to understand them sympathetically, seek to aid them in rebuilding their church life and the nation. Or, to put it as he did at the conclusion of his address:

"What I want to make plain is this: The decisions and annoying problems which stir the Evangelical Church in Germany fall not only there. They fall also here. And so it is to be decided not only there, but also here, whether the Evangelical Church in Germany will be that hope, so essential there, for their threatened land, for their shattered people. The responsibility which they assume is also our responsibility.

"But I must not let that word of 'understanding participation' be the last," he said. "Seven years ago I called here in Wipingen for prayer against the 'Turks' and pointed to such prayer as the decisive task of the church in the political question. The 'Turk' was unhappily nazi Germany at that time. Today the bulwarks of the false

prophets are destroyed. And so today we need no longer pray against the Germans; today we ought to pray for them. If we pray for the Evangelical Church in Germany —and it is that which I urge upon you today with the same earnestness as then I urged that other prayer—then we pray indeed for the Germans in general. That ought to be the decisive task of the church in its relation to the political question today."

# A New Cycle of Cathay

By Harry Paxton Howard

THE JAPANESE invaded Korea, then Manchuria, then other parts of China. The Chinese were beaten back from one area after another, with Western powers shrewdly watching. The Chinese anxiously appealed to those powers, which themselves had "interests" in China. The West finally "sat down" on the Japanese, and forced them to disgorge their ill-gotten gains. The Russians concluded an alliance with the Chinese, directed specifically against Japan.

The Muscovites gained not only a Far Eastern ally, but the use and control of a great railway, built clear across Manchuria and connecting Siberia with the Russian Maritime province and Vladivostok; it had a line extending south to Port Arthur and Dairen. The great fortress of Port Arthur was put under Russian control, for the use of the Russian navy and for any warships their Chinese allies might have. Near-by Dairen was also put under Russian control. Muscovy at last had an ice-free port. The Russians also gained a firm foothold in Korea. They strengthened their position in China proper.

### *When Did This Happen?*

This is not an account of recent events, as some might think. It is a condensed record of the years 1894 to 1900. Any resemblance to present-day governments, power politics or alliances is purely historical, deliberate and intentional. A cycle of Cathay has come full turn. Muscovy is re-established in its position of half a century ago, somewhat stronger than before. China is weaker, but is propped up by the greatest powes of the day. The Japanese are forced back to their little islands again, this time in a position of virtual subjection.

Over the long range of history, nothing may seem more amazing and meaningless to future recorders than the bloody conflicts in the Far East by which the Muscovites were ousted forcibly from their powerful position in China and then made their way back, stronger than previously. In the last decade of the nineteenth century, with the strengthening of the Russian position in the Far East, the British were most apprehensive. They tightened their links with the United States and Japan, and at the time of the Boxer outbreak considerably strengthened their position at Peking. The Anglo-German agreement was a notable feature of this development. In 1902 the Anglo-Japanese alliance was formed. Two years later the Japanese, with open British and American support, overran Korea and attacked the Russians in Manchuria.

The Japanese gained acendancy in Korea and south Manchuria. They extended their power northward after the Russian revolution. In 1931-32 they established their full domination over all Manchuria. With this vast area in their hands, and with continuing financial support and supplies from the United States, the Japanese expanded southward into China, and even into the colonies of Western powers. This, however, brought conflict—the terrible conflict of the past four years. Japan was beaten back to her home islands again. Muscovy re-established its old ascendancy in Manchuria. It also re-established its long defunct alliance with China. This new alliance was concluded on August 14, 1945—about forty-nine years after the first one.

Things move rapidly nowadays. It is already being said, ever more loudly and more widely, that Muscovy is getting "too strong" in the Far East. The same thing was being said at the close of the nineteenth century. Is a new "cycle" beginning?

### *Soviet Mongolia*

With regard to actual territory, Muscovite ascendancy in Outer Mongolia is the most notable difference between 1896 and 1945. Half a century ago Russia was evincing no "special interest" in Mongolia. It was not until 1910, with the Russo-Japanese entente of that period, that the Muscovites moved toward direct ascendancy in Outer Mongolia. Japan annexed Korea. Manchuria and most of Mongolia were partitioned into "spheres" of the two powers.

Muscovy was temporarily ousted from Outer Mongolia during the period of the Russian revolution and civil war, but returned in 1921—this time as "friendly supporter" of a group of Mongol Communists who moved in with the Red army and proclaimed the "Mongolian People's Republic," under the one-party dictatorship of the "Mongolian People's party." The only relations of the new regime were with Moscow, which furnished advisers, troops, and the like. In 1936 a formal treaty of alliance was concluded between the Soviet Union and its Mongol puppet state.

By the Russo-Chinese treaty of 1924 the Soviet government had formally "recognized" that "Outer Mongolia is an integral part of the Republic of China," and agreed to "respect China's sovereignty therein." This conformed to the diplomatic fiction known as the "sovereignty and territorial integrity of China," by which the powers had long agreed to recognize a "Chinese sovereignty" and "territorial integrity" which had long ceased to exist. But the Russo-Chinese treaty of 1945 disposed of this fiction so far as Outer Mongolia is concerned. The Chinese govern-

ment agreed to "recognize the independence of Outer Mongolia in her existing boundaries" if "a plebiscite of the people of Outer Mongolia confirms this desire." Marshal Stalin has not yet lost a single "plebiscite" under his control. That in Outer Mongolia was no exception. More than 400,000 "citizens" voted with absolute unanimity for "independence," each one signing his or her ballot. The "independence" will be as genuine as the "voting."

### *Soviet Manchuria*

Of far greater importance, economically and strategically, is Manchuria. These great provinces are larger than Germany and France taken together, and possess more railway mileage than all the rest of China taken together. They also contained—when the Japanese surrendered—more industrial plants than all the rest of China taken together, including the only synthetic oil production and the only important steel production in Chinese territory.

Manchuria is under Soviet ascendancy. The Soviet government, indeed, guarantees "respect for Chinese sovereignty" in Manchuria, "as an inseparable part of China." But this guarantee must be read with the recollection that the Soviet government in its 1924 treaty with China used almost exactly the same wording with regard to Outer Mongolia. If China's "sovereignty" in Manchuria is to be as attenuated as it has been in Outer Mongolia since 1924, this guarantee is simply another diplomatic fiction.

Some vital points are in fact put under direct Soviet control. The great naval base at Port Arthur is under such control, and the Soviet government can there maintain "its army, naval and air forces, and determine their location." The base is to be, indeed, "at the disposal of the battleships and merchant ships of China and the U.S.S.R. alone"—but China does not happen to have any battleships. Civil officials in the area are to be "appointed and dismissed by the Chinese government by agreement with the Soviet military command."

### *Russian Control*

The all-important railway trunk lines of Manchuria, previously known as the Chinese Eastern and South Manchuria railways, by the recent treaty become the "joint property" of the Soviet and Chinese governments, to be "jointly exploited" under an administration of five Soviet and five Chinese directors. The managing director of the railway must be appointed "from among the Soviet members." The Chinese government is to set up "a railway police force," but its duties "will be drawn up by the Chinese government after consultation with the Soviet government." The chief of the "free port" of Dairen, near Port Arthur (the southern terminus of the railway, and Manchuria's greatest port city), will be appointed by the Soviet manager of the railway.

Except for these specific areas and conditions, the Chinese government is to establish "administration on the territory cleared of the enemy," and "insure active collaboration between the Chinese administration and the Soviet commander in chief, and in particular issue instructions to local organs to this effect, being guided by the requirements and wishes of the Soviet commander in chief." A somewhat curious role for the "sovereign" Chinese government!

When the treaty was signed, on August 14, it was given out that Marshal Stalin had promised that the Soviet forces would be withdrawn in three months. By November 14 some were reported moving from more northerly areas to Port Arthur and Dairen, some to occupied northern Korea, some actually back to Soviet territory. The Chinese national government, however, headed by Generalissimo Chiang Kai-shek, was extremely anxious that the Soviet forces should not leave until Kuomintang forces were able to take over in Manchuria. At the end of November it was *triumphantly* announced in Chungking that Moscow had agreed to keep its forces in Manchuria until January 3, so as to enable Chungking's personnel "to carry out the mission with which they are charged."

### *Communists or Kuomintang?*

In the meantime, most of the Chinese forces in Manchuria have been Communist forces—and, of course, the forces of the puppet "Manchukuo" regime. What new conditions Moscow has made for its agreement to retain its forces in Manchuria until Chungking's men move in are as yet obscure. It is unlikely, however, that it will abandon an effective hold on these provinces. Such a hold, indeed, is provided for in the treaty stipulations concerning Port Arthur, Dairen and the railways.

In the meantime, reports indicate that Russia has plundered the industrial plant of Manchuria as effectively as it did that of wide areas of eastern Europe, shipping whole industrial establishments by train into Soviet territories. This, it may be noted, is one of the most striking technical achievements of the Soviet government. During the German invasion of Soviet territories in 1941-42, the Soviet government took apart and shipped whole industrial plants from the Ukraine and other invaded areas further east, to the Urals or beyond. When Germany was defeated, the Soviet government sent its technicians to Poland, the Baltic states, Rumania and other Balkan states, eastern Germany, and other territories dominated by the Red army, and transported wholesale to the Soviet Union any industrial plant it wished—which covers a very wide field. The "plunder technicians," according to reports, have done a quite efficient job in Manchuria's main industrialized areas. Probably Kuomintang officials will find their provinces far less productive than they were a year ago.

The Soviet Union, besides its effective hold on Manchuria's communication, principal port and principal military-naval base, has a thirty-year alliance with China against Japan. This treaty includes a specific provision by which the Chinese and Soviet governments pledge themselves "not to conclude any alliance whatsoever and not to take part in any coalition whatsoever directed against the other contracting party." Since the Soviet Union is far the stronger partner, this binds China pretty closely in foreign relations; the *Chinese* would violate this pact at their peril.

The alliance has significance for the Chinese government in a very immediate way. The Soviet government in this treaty announced its readiness "to render China moral support and assistance with military equipment and

other material resources, this support and assistance given fully to the national government as the central government of China." This was, clearly, a promise to give the Kuomintang government not only moral but even military support against its internal enemies—most powerful of which are the Chinese Communists. In the event, however, tens of thousands of Chinese Communist forces moved into Manchuria and obtained arms there. For a time, it appeared that the Communists were going to take over Manchuria.

However, a new agreement has now been reached by the Kuomintang and the Soviet government, and Chungking officials are to have at least some nominal power in Manchuria. Chinese and other Communists, who look to the Soviet Union as the "hope of the world" and the "Communist fatherland," are shocked and hurt by such agreements, but they of course accept them. (If they did not accept them, they would not be Communists.)

### *The New Cycle*

With Soviet cooperation, China might achieve a period of comparative peace which would permit its people to rebuild their shattered lives. In alliance with the Soviet Union, China might even emerge as something of a power in the Far East. China itself lacks the iron, the oil, the other material requirements of a great power, but its vast quantities of manpower could well supplement the natural resources and labor needs of the Soviet Union. Capital for development may be supplied by the United States. Our financial contributions to China will probably continue, perhaps in increasing measure, to "counteract Soviet influence."

At present we have some 53,000 marines, 35,000 army men, and many thousands of air, training and other officers and men in China. American forces will probably be withdrawn from China long before Soviet forces are withdrawn from Port Arthur, Dairen and the Manchurian railways. The new Stalin-Chiang agreement on Manchuria may facilitate this; Stalin's first requirement is to get American forces out of China. American Communists are playing shrewdly on American desires to "bring the boys home," and most of our forces themselves have no desire to carry on in China. A lull in Kuomintang-Communist conflict would help the withdrawal of American forces, and thereby greatly strengthen Stalin's position in China and his hold over Chiang Kai-shek.

The Russo-Chinese treaty has prepared the way not only for Soviet ascendancy in the vast territories of Mongolia and Manchuria, but for effective combination under Muscovy's shrewd and well organized leadership of the two greatest Asiatic countries. Moscow, in the immense areas stretching from the Adriatic and the Oder clear across eastern Europe and northern and central Asia to the Great Wall of China, has under its powerful hegemony close to 350,000,000 people. China south of the Great Wall has some 450,000,000. Between them they constitute almost two-fifths of the population of the earth.

A new cycle has started.

# *BOOKS*

## The Apostate Paul

THE GOSPEL ACCORDING TO GAMALIEL. *By Gerald Heard. Harper & Brothers, $2.00.*

GAMALIEL, a Pharisee and doctor of the Law (Acts 5:34), has always enjoyed the respect of Christians, partly because he conceived it possible that Simon Peter's message might be of God, partly because Saul of Tarsus had been his pupil. Moreover, he had the enlightened idea that persecution is always bad, being unnecessary against error, which will fall by its own weakness, and certain to backfire if directed against truth. That is all the New Testament tells us about Gamaliel. But he is an authentic character in Jewish history, which adds many details to fill out the picture of a wise, devout and influential leader.

It is conceivable, though it is not of record, that Gamaliel saw and heard Jesus during the years of his ministry and knew his teaching at first hand. For the purpose of his story, Mr. Heard assumes that he did. He puts into the mouth of Gamaliel an interpretation of the work and message of Jesus (called "Joshua" throughout) which finds its clearest statement in words addressed by Gamaliel to Caiaphas after the mysterious disappearance of Saul the persecutor: "I heard what Joshua taught in Galilee. It was the eternal good news of the love of God, our Father. That we should love Him as wholly as He loves us and that we should show forth that love by loving all our brothers, His children, as He has loved us—that was his gospel, that was his prophetic message." This gospel is seen as a legitimate product of Judaism in the tradition of Hillel, Gamaliel's grandfather. The old practices of temple worship, animal sacrifice and racial exclusiveness were breaking down, and Judaism was drawing toward emancipation from its need of either a priesthood or a political state. Gamaliel, says Mr. Heard, speaking with his own voice in the introduction, "was the chief link in that chain which made Judaism a world religion." And Jesus could have fitted into that development.

Two things happened which prevented this. The first, of course, was the crucifixion. The priestly caste, which resented and resisted the process of which Gamaliel was the symbol, considered Jesus dangerous from the start. He was "spiritually of Hillel's school," but of the left wing. He out-Gamalieled Gamaliel. Even so, Gamaliel thinks Jesus could have been kept within the pale of Judaism. But "you," says Gamaliel to Caiaphas, "drove him to his death, executing upon him what was so largely your guilt and ours." The other event was the conversion of Saul. That, in the author's view, was really tragic both for Judaism and for the cause of Jesus.

Mr. Heard apparently concurs with Gamaliel's estimate of Saul as "a speculative and violent thinker" whose mind is obsessed by an impassioned sense of guilt and a frantic need to find a way of appeasing a just and angry God. The mind of Paul the apostle is not essentially different from that of Saul the persecutor. The framework of his thought remains that of the old Jewish concept of animal sacrifice and blood atonement. In his student days he had defended this con-

ception as against Gamaliel's more humane and liberal view. In his persecuting period he sought to extirpate a sect which threatened to go even farther than Gamaliel and at the same time was guilty of blasphemy by elevating its crucified leader to the level of God.

Then, in a flash, the extremes of his devotion and aversion were fused into one system of salvation. He kept the old concept of blood atonement for the sins of man, but substituted a transcendent victim, the Son of God himself, for the sacrificial goats and doves that had never seemed to him quite adequate, in spite of his reverence for the Law. Hence the new sacrifice annuls the old Law, but at the same time the new doctrine of atonement by the blood of Christ supersedes Jesus' simple gospel of love.

Says Mr. Heard: "Paul, the master of 'the Mysteries,' selling his new syncretic faith broadcast among the Gentiles, contemptuous of the Law, no longer interested in Judaism save as a foe that must capitulate unconditionally, this Paul and that even stranger author of the Fourth Gospel are at one: the historic Jesus is simply a place of departure for cosmological speculations and theories." So Paul becomes an apostate even before he becomes an apostle!

It is superfluous to remark that this is war upon a large body of Christian belief, and that it is widely at variance with some views of early Christian history for which very respectable evidence can be adduced. At best, it seems a picture of Paul produced by selecting certain passages from his writings and ignoring many more. Christian theologians have frequently followed that practice. One might query whether the real object of Mr. Heard's criticism is not the dogmas that have been erected upon certain Pauline texts rather than the figure and faith of Paul himself as interpreted by the best scholarship.

Not to argue the matter, it is sufficient here to make clear that the principal points of the book are: the spiritual kinship of Jesus with the minds of Hillel and Gamaliel; the broad strain of liberal and universal religion in Judaism at the time of Christ; and the distortion of Jesus' religion of love into a redemption religion of sacrifice by Gamaliel's headstrong pupil, Saul of Tarsus. Mr. Heard tosses credibility and historical evidence to the winds on his last page by having Gamaliel overhear Simon Peter declare, in a quarrel with Paul: "Thither [to Rome] I go in the name of my Master. I am his Vicar. Thither I go to found the true priesthood of the Messiah. I am the first true Pontifex Maximus. I go to take Rome!" It may be doubted whether even the pope would care to go out on the limb of imaginary history so far as to put such words into the mouth, or such an idea into the mind, of Peter at the time when he was coming to terms with Paul in Jerusalem. Or perhaps the idea is to show that Peter was co-apostate with Paul, and that Peter started the ecclesiastical and hierachical, as Paul the theological, digression from the path of the plain original Christianity of Christ. In any case, it isn't history.

Since Mr. Heard and Aldous Huxley are now so closely associated, one naturally looks for some kinship between the two books that they have published almost simultaneously. (See review of Huxley's in the issue of December 12.) Mr. Heard writes: "Hillel's doctrine comes closest to . . . that Perennial Philosophy which is now recognized as the living nerve at the center of every great religion." But the characteristic features of Mr. Huxley's "perennial philosophy" are not present in this. Aside from all questions as to agreement with his theology or history, Mr. Heard has written a profoundly moving and quickening book. There is freshness and insight in his novel treatment of some familiar Gospel incidents. In structure and style, the story shows skilled craftsmanship. Reading it is both an intellectual pleasure and a spiritual uplift. It ought to be widely read and its ideas thoughtfully considered.

W. E. Garrison.

# Books in Brief

Call Us to Witness, A Polish Chronicle. *By Hania and Gaither Warfield. Ziff-Davis Publishing Company, 185 N. Wabash Ave., Chicago, $3.00.*

Dr. Warfield, an American with a Polish wife, was minister of a Methodist church in Warsaw. The two alternate in the authorship of this recital of personal experiences during the three years beginning with the summer of 1939. This was the period of German atrocities in Poland and of the German-Russian alliance. The political implications of the story are less prominent than its human interest. It is not a tale of unrelieved horror. The horrors are there, but they are narrated factually and calmly. These people saw the worst, and experienced much of it, but they do not twist the knife in the reader's sensibilities, and they had an unbreakable resiliency which shows that the human spirit has immense resources of resistance and recovery when it is basically sound. They were repatriated to America in the summer of 1942. This is an authentic account of what happened in Poland under German occupation.

300 Favorite Poems. *Compiled by Thomas Curtis Clark. Willett, Clark & Company, $1.00.*

Mr. Clark is a veteran anthologist. He has compiled several collections to meet various needs, and their wide and continued popularity shows how well they have been adapted to serve their several purposes. This latest compilation is designed to supply poetry in small, easy-to-take doses, for persons who approach poetry not in the mood of the literary critic but with the plain man's appetite for cheering, uplifting, guiding or amusing ideas in lyric form. In these indulgent pages Shakespeare and Shelley stand shoulder to shoulder with minor poets and contemporary bards whose verse has found previous publication only in the *Chicago Tribune's* Line o' Type column, to which Mr. Clark is himself a chronic contributor. Such an anthology supports the plea that poetry should be not the exclusive possession of an esthetic cult but the daily food of ordinary folks.

The Friendly Persuasion. *By Jessamyn West. Harcourt, Brace & Company, $2.50.*

For complete delightfulness, this collection of stories about a family of Indiana Quakers two generations ago is near the top of the season's list. Jess Birdwell, a birthright Quaker of the purest strain, was a prosperous nurseryman. His wife was a "recorded minister." There's nothing funny about being a Quaker, and the author, who is of that stock herself, treats the Friendly persuasion with all respect and affection; but the Birdwells and their six offspring had plenty of fun, and the reader will have even more. Some of these stories have been published in the *Atlantic, Harper's* and other magazines of the "quality group." This department makes no suggestions about Christmas presents. But if it did, this book would be the subject of a recommendation.

Thunder Gods Gold. *By Barry Storm. Southwest Publishing Company, Tortilla Flat, Arizona, $2.75.*

"The amazing true story of America's most famed lost gold mines, epitome of western traditions." Anyone who has a yen for hunting hidden treasure had better buy this book at once. He can have $2.75 worth of excitement by merely

reading it without leaving his own fireside. Whether he then wants to go prospecting, guided by the maps and pictures given in the volume, can be a matter for further consideration. Arizona is the region. Many millions of dollars' worth of gold have been taken from Arizona's great mines. But long before mining on a large scale began, explorers and prospectors, some of them Spanish and Mexican, had found rich lodes and pockets. Some were found and lost again. Finders were sometimes killed and the blame thrown on the Apaches, and sometimes the Apaches really did the killing. These excitements were at their highest in the 1860's and '70's. Some of the old lost lodes have never been found, and those who know that country—e.g., the Superstition mountains—will understand how they could stay lost a long time. There's still gold in them thar hills!

## Books Received

*(Some of these will be reviewed)*

*Japanese as it is Spoken, A Beginner's Grammar.* By Joseph W. Ballantine. Stanford University Press, $3.00.

*Calling Men for the Ministry.* By Hampton Adams. Bethany Press, St. Louis, $1.50.

*God in Us, A Liberal Christian Philosophy of Religion for the General Reader.* By A. Campbell Garnett. Willett, Clark & Co., $1.50.

*Lincoln and the Land of the Sangamon.* By Louis Obed Renne. Chapman & Grimes, Boston, $2.50. A brief sketch of the life of Lincoln, with special reference to the Sangamon valley setting of his prairie years. The author "was born and lived along the Lincoln Trail," and has personal recollections of Herndon.

*The Minister Teaches Religion.* By Frank A. Lindhorst. Abingdon-Cokesbury, $1.00. An analysis of the process of religious education, with stress upon the pastor's part in it, and many specific and practical methods for "carrying out the pastor's part in educating his people."

*Triumph in Christ.* By Ralph G. Turnbull. Bethlehem Book Room, Broad and Diamond Sts., Philadelphia, $1.00. Broadcasts from Bethlehem Presbyterian Church, Philadelphia.

*Event in Eternity.* By Paul Scherer. Harper, $2.00. Discussion of permanent, and therefore still current, religious questions on the basis of Isaiah 40-66.

*I Ask You, Ladies and Gentlemen.* By Leon Z. Surmelian. Dutton, $2.75. The title does not convey much information. Perhaps it was suggested by Saroyan who writes the introduction and speaks in high praise of the work of the author who, like himself, is an Armenian. The book is the well told story of an Armenian boy who, after expatriation from his own country and separation from his family, passed through many experiences in the Near East before getting to America. Saroyan's praise is deserved. The book lives.

*Jungle Boy.* By Lysle Carveth. Longmans, $2.00. The story of a Philippine Igorot boy who went down into the lowlands, made friends with the people there who were normally enemies of his tribe, and led them to safety among his people in the mountains when the "enemy" (Japanese?) came.

*Strength for the Day.* Edited by Norman E. Nygaard. Revell, $1.00. Daily devotional messages for a year.

*The Modern Wonder Book of the Air.* By Norman Carlisle and others. John C. Winston Co., $2.50. As much information about aviation and every kind of airplane as can be packed into 300 pages, with almost as many pictures as pages. A book for older young people and adults.

*He Is Able.* By Chaplain Alvin O. Carlson. Zondervan, $1.00. Foxhole religion, with illustrations and testimonies.

*Source Book on Spiritual Life and Evangelism.* Compiled by Henry H. Sweets. Committee of Christian Education, Presbyterian Church, U. S., Urban Bldg., Louisville, Ky., $2.00. Short selections on God, the church, the minister, the family, sin, repentance, and other relevant topics.

*When You Marry.* By Evelyn Millis Duvall and Reuben Hill. Association Press, $3.00.

*Biblical Messengers of Encouragement.* By Ivan H. Hagedorn. Pulpit Press, Great Neck, N. Y., $2.00. Studies of seventeen biblical characters.

# CORRESPONDENCE

## Christianity on Okinawa

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just completed a three-week survey of Christianity on the island of Okinawa. What I have discovered is little short of unbelievable. Perhaps no such witness to the durability of the Christian faith has been borne in our time as by the Okinawan Christians. Certainly no more adverse circumstances have existed anywhere.

Among the few ruins left standing in Naha is the Naha Methodist Church. It has been widely photographed and pictures have appeared in newspapers and magazines in the States captioned, "The ruins of the Catholic Church at Naha." This error is widely subscribed to here on Okinawa. I have been asked by several priests if I had seen the ruins of the Roman Catholic Church at Naha. This has followed from the fact that the Okinawan Methodists adorned their belfry with a cross. It has also been widely stated that there were several thousand Roman Catholics on Okinawa before the war. That is not the case. At the most, there were less than fifty professing Catholics on the island.

In all, there were about 500 Christians in Naha, with half as many "sympathizers." This was about half the Christian population of the island. The other 500 baptized members and about 250 sympathizers belonged to churches in scattered towns. Small groups also met in homes in many other villages. Methodist churches were located in Naha, Shuri Yonabaru and Yontan. There were Baptist churches in Naha, Katena and Itoman. The Japan Christian Church had edifices in Naha and Nago. The great preponderance of Christians were in the thickly settled and urban southern part of the island. Above Nago, in the north, there were hardly any converts among the mountain people.

You would have to see Okinawa to comprehend how completely its material and cultural life has been destroyed. I doubt if anywhere on earth the people have suffered or lost more. For months now they have been herded behind barbed-wire in military government compounds. A month after G.I.'s and Nipponese are allowed to walk down the streets of Tokyo arm in arm, strict nonfraternization still exists for the Okinawan. Chaplains may not even attend Christian services or perform Christian rites for the Christian community. The military government officials have been very kind to allow me to make this survey. They say that they are only following M.G. policy by adding Paragraph 3 to my letter of credentials: "He will not hold or attend any gatherings for conducting a religious service nor address any groups." However, to the Okinawan Christian, bowed with the weight of overwhelming adversities, it has been difficult to explain why, with as many as 200 chaplains at the base, none have come to minister to them nor to claim them as brethren. To say "none" is incorrect. A few have risked court martial to search out and be of service to Christian groups in neighboring villages, but these have been isolated instances.

There is in Okinawa an Advisory Council, which was elected from approved candidates by the Okinawans. Not expecting to find even one Christian among the fifteen legislative advisors, I

yet asked if any of them were Christian. No official of Military Government knew, but one remembered that a member by the name of Toyama refused a cigarette once and someone had explained that he did so because he was Christian. I hurried to find Mr. Toyama. I have met many splendid, world-minded Christians in my own and in other lands, but none of them ever combined more traits of the true Christian gentleman than scholarly, courteous Toyama Seiken. Unable to speak English, he motioned me to be seated and went next door for an interpreter. The interpreter turned out to be a member of St. John's Episcopal Church, New York, who has his M.S. in engineering from Columbia University, Councilman Matsuoka Seiko. I soon learned that four of the fifteen councilmen are Christians, and that they hold the most important posts in local government. Shikiya Koshin is president of the council; Mr. Matsuoka is secretary; Mr. Toyama is chief of the department of culture; and Adania Seiryo is chief of commerce and industry. Four out of fifteen, when today there remain only about 800 Christians out of a postwar population of 365,000! And these are no opportunists. Toyama was a prefectural assembly member, before the war. Shikiya was the headmaster of a boys' school. Matsuoka was engaged in the sugar business, while Adania was head of the handwork industry of the island.

After a lengthy conference with these leaders, we decided to visit each village in an attempt to locate Christians. We have spent fifteen days of visitation, visiting from four to fifteen villages in a day. At the beginning, none of the four knew of a single service being held. We have found regular services being held in six centrally located villages, serving at least twenty-five neighboring hamlets. These have an average weekly attendance of about 400 persons. In addition to these services, Sunday schools are being held in at least five towns, with an even larger number attending. In other communities, small groups of Christians and sympathizers gather occasionally. Of the leaders of these services, only one is an ordained minister. One is a doctor, another a village mayor, still another a girl who was reared in Canada. These figures do not include the military capital, Ishikawa, where at the recently held first service 34 baptized Christian families were among the 800 persons in attendance.

All this activity is proceeding with no central organization, with no church buildings, with few Bibles and hardly any hymnbooks. The Scriptures and hymnbooks were lost in the bombings, destroyed by Japanese soldiers and, in a few cases, by Christians themselves, for fear that their possession would cause them to be suspected of sympathy with America. The only Japanese Scripture in Ishikawa is ten pages of foolscap, which Mr. Toyama had written down from memory for his own devotions.

The survey has revealed a number of needs. First, the American churches must rush religious supplies immediately, under as high a priority as the government will allow. Second, our Christian brethren on Okinawa—together with all Okinawans—need material help: clothing, food, building materials. We must help supply those as soon as possible. Third, a great need exists for a large missionary undertaking here. I believe that a properly staffed mission force could come in now and convert more than half of Okinawa to Christianity within a generation. The time is opportune. American treatment of the Okinawans, particularly Okinawan prisoners of war, has nearly completely won the respect and admiration of the people. Since they have learned of Japanese atrocities, they think of our policy as a Christian way of doing good for evil. The groundwork has been done long ago. Influential Christian leaders are already on the scene. What is needed now is schools (including a seminary), a hospital, public health workers and pastors. Given an adequate staff of workers, Okinawa will develop a self-supporting church in a few years. Put ten workers here for ten years and I fully believe that the Okinawans could carry on for themselves after that.

Finally, the caliber rather than the number of workers is the most important consideration. Okinawans are people of an old and valid culture. They have their own legitimate stage and their professional opera companies, which perform their native operas, written hundreds of years ago. They are a race of thinkers and artists. In Mr. Toyama's words: "Send us missionaries. We need them. But tell your people to send us men who are not so much concerned as to whether or not we smoke or dance. Send us men who have a message of internationalism through Christian brotherhood, whose devotion is to truth and love, not passing fads and fancies."

Okinawa. GARLAND EVANS HOPKINS,
Chaplain, USA.

## Palestine for the Zionists

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "The Sorry Story of Palestine," in the November 28 issue of The Christian Century, is a sorry attempt to deal adequately with the problem of Zionism. You condone the Attlee-Truman investigation on the ground that the British "need time" to look into the entire question. The British have had 28 years, since the Balfour Declaration, to study and restudy the problem. They have sent one investigation after another. In 1937, the Royal Commission analyzed the Palestine question from all angles. Unfortunately, the Jews of Europe who still survive *have no time*. They are on the verge of death. In their weakened state, delays may prove fatal. They know from bitter experience "the gravity of the issues involved."

But is it really believed that the investigation is altogether lacking in disingenuousness? Do not the British, and we, already know how many of the surviving Jews wish to go to Palestine? Dean Harrison's report to the President made it quite clear that the overwhelming number desire to emigrate to Palestine, where their families wait anxiously to receive them and to rehabilitate them. On October 26 last, Harvey D. Gibson, president of the Manufacturers Trust Company, declared, after a survey of displaced persons' camps for the Red Cross, that of the Jews he had seen, "at least 95 per cent wanted to go to Palestine."

You propose that the entire issue of Zionism and Palestine ought to be reconsidered from the beginning, because of the "duplicity" and insincerity which have characterized the treatment of the problem. But where has the duplicity been found? Always on the part of the anti-Zionists. The members of the League of Nations were forthright. The historic claim of the Jewish people to the land of Israel was formally recognized and acknowledged when 52 nations approved the mandate that was assigned to Great Britain. This was after the last war, when there was no need to win the "support" of the Jews for one side or another, when the so-called "Jewish vote" was no factor. (By the way, the so-called "Jewish vote" in New York city defeated the Jewish candidate, Jonah J. Goldstein, and elected O'Dwyer.) The American government has not been guilty of duplicity. Nor have the Jews in all their formal statements of aim concealed their hope for the establishment of a Jewish commonwealth. Yes, there has been duplicity on the part of the Arabs, when their leader, the Grand Mufti, went to Berlin to plot with Hitler against the United Nations; when their effendi leaders lied about Jewish plans to demolish the mosques and build temples; when Arab leaders sought, and still seek, to distract the masses of Arabs away from progressive and democratic hopes by attempting to inflame religious fanaticism. There has been duplicity among the Jewish anti-Zionists who wish to give the American people the false impression that a strong element of Jewry opposes Zionism. (The recent Roper poll shows that eight out of every nine Jews who have an opinion favor Zionism; and only one of ten is undecided.)

The aggrieved party, the Jews, has been the least guilty of duplicity; to wipe the slate clean now would be a grave injustice to them. The "record of the past" cannot be easily wiped out. Six million of their brothers and sisters have been murdered. They cannot forget that many of those people might have been saved, if not for the White Paper.

You propose other havens. Where shall those in imminent danger go? To Argentina perhaps? To Egypt? To Tripoli? How genuinely do Americans advocate admitting thousands of refugees to our land? To this day, less than one thousand in the Oswego camp are fighting for the right to remain here. What "guarantees" are we prepared to offer that pogroms will not take place in other countries?

Unfortunately Christians find it hard to understand that what the Jews want is at least one place on the surface of the globe where they will not be the minority, at the mercy of the majority's fluctuating good will. They want Palestine to be such a place, open for those Jews who wish to go there. This does not make of all the Jews in the world "members of a Levantine nation, dwelling in exile." In Palestine they constitute a nation; outside Palestine they constitute a religio-cultural group. Outside Palestine they seek to remain "an integral part of the nations in which they live." There is no decision which the Jews must make; it is not a question of either-or. American Zionists are no less integrated into the American scene than other citizens who have cultural and spiritual ties to other lands.

The only just way to solve the problem is to carry out the purpose of the mandate without delay. The world will never forget having set apart tiny Palestine for a people which has suffered so long for want of a home.

American Christian Palestine Committee, Washington, D. C. HOWARD M. LESOURD, Director.

[This letter is a good example of the sort of devious argument in behalf of political Zionism against which the editorial in question protested. Not to take up all the points advanced, since space will not permit, we simply call attention to one of Dr. LeSourd's statements: "The historic claim of the Jewish people to the land of Israel was formally recognized and acknowledged when 52 nations approved the mandate that was assigned to Great Britain." No Jewish claim to all Palestine—assuming that is what is meant by "the land of Israel"—was recognized or acknowledged in the mandate.—THE EDITORS.]

## Challenge to Dr. Warnshuis

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read "Christians and Zionism" by A. L. Warnshuis in The Christian Century of November 21. The following paragraph especially caught and held my attention: "So it is an absurdly false plea that free or large immigration to Palestine is necessary to save the persecuted Jews in Europe. The fact is that Zionists are now actually issuing pleas, in both America and Great Britain, to Jewish volunteers to emigrate to Palestine to help make up the desired quotas to be admitted there, because they cannot find enough Jews in Europe who are willing to go."

If Dr. Warnshuis cannot substantiate the charge contained in the second sentence of this paragraph, and I am sure he cannot, he has offered the most brutally gratuitous insult to Zionists, Jewish and Christian, ever put into writing. He has said in effect that the present agitation of Zionists for unrestricted immigration of Jews into Palestine because of the need of European Jews for refuge and asylum is a fake and a fraud. He has in effect declared the whole program of Zionism as now presented to the world to be based on dishonesty and deception.

There is a common saying to the effect to "show up, or shut up." It is certainly applicable in this instance. Will Dr. Warnshuis have the grace to prove his claims or to apologize?

Flatbush Unitarian Church, Brooklyn, N. Y. KARL M. CHWOROWSKY.

## Dr. Warnshuis Replies

EDITOR THE CHRISTIAN CENTURY:

SIR: The writer of the above letter is typical of perhaps many Americans who, in ignorance of the relevant facts and out of an emotional response to a false appeal for suffering people, are giving support to political Zionism. So I am glad to respond to his inquiry about a paragraph in the article to which he refers.

It is not now necessary to go back to the earlier repeated appeals made by Dr. Weizmann, president of the World Zionist Organization, that I have seen in the newspapers in England and in America for volunteers to go to Palestine. This is not an outdated appeal made before the tragic suffering of the Jews in the world war just ended. This appeal is being made today. For example, see the *New York Times* for November 24, 1945, where the report of the convention of Junior Hadassah, the young women's Zionist organization of America, devotes half a column to the presentation of the plans for an organized movement to enlist young American Jews to emigrate to Palestine. The discussion and action was based upon a message from Dr. Weizmann.

Such are hard, cold facts on which the quoted paragraph of my article is based, and my inquiring friend has already stated what his conclusion must be. May I venture to suggest that he now turn his attention away from political Zionism toward the real problem of bringing some relief to the displaced people in Europe, of whom there are as many gentiles as Jews. We might begin by making it possible for those who are already in the internment camp in the state of New York to enter America as immigrants and to open the way for more to follow them. To support political Zionism for the sake of refugees in Europe is misdirected sympathy.

Bronxville, N. Y. A. L. WARNSHUIS.

## A Last-Minute Appeal

EDITOR THE CHRISTIAN CENTURY:

SIR: In the larger cities of America various civic, religious and philanthropic organizations already are preparing to insure that every child in the community shall have a gift at Christmas time. Smaller cities and towns have similar organizations, and the churches do their part. But there are remote rural regions where extremely unfavorable economic conditions prevail and there are no welfare organizations equipped to provide gifts for the children coming to the small and ill-equipped country schools from homes where resources for Christmas observance do not exist. For eight years the Save the Children Federation, with its central office at 1 Madison Avenue, New York, has sought to meet this lack by receiving and forwarding to its local committees in these areas dolls, toys, books, games, etc., which are distributed to the children of the schools according to their needs. Last year gifts were provided for some 28,000 children in eight states, much to the fervently expressed delight of the recipients. This year gifts are coming in large numbers, from individuals, schools and various organizations, but it is hoped that those who could not send articles will now assist by contributing toward the expense of handling and distribution, and for the purchase of some items (usually at cost) to balance up the parcels for individual children.

New York, N. Y. OLIVER R. WILLIAMSON.

## To Whom?

EDITOR THE CHRISTIAN CENTURY:

SIR: In *Time* for December 3, Vice-President Anderson of General Motors is quoted as follows: " 'That profit,' Vice-President Anderson said on another occasion, 'is none of the union's business, and furthermore the company did not open its books even to its 426,000 stockholders.' "

Not to the stockholders!
Not to the unions!
Not to the public!
Not to the government!
Then, to whom?

Falfurrias, Tex. TOM LASATER.

## Fund Proposed

EDITOR THE CHRISTIAN CENTURY:

SIR: The suggestion contained in the letter of Charles Gray, (November 14 issue) struck one reader as sensible and worth while. Why should not Christians in the United States rebuild Hiroshima? Rather, why should this not be done by all those in this country who, if they had had the opportunity, would have voted "No" to the use of those two atomic bombs? Let everyone who sincerely believes the dropping of those bombs to have been a national crime, and probably unnecessary, contribute something to repair the damage done. Will not some central Christian agency open a fund for this purpose?

Berkeley, Calif. ELAINE W. COGSWELL.

# NEWS *of the* CHRISTIAN WORLD

## Mission Council Helps Australia

**National Body Integrates Work of the Member Societies—Indonesian Revolt Stirs Neighbors**

MELBOURNE, AUSTRALIA, Nov. 17.—The value of the National Missionary Society of Australia is being increasingly recognized by the various missionary societies which make up its membership. Its regular bulletins for ministers provide not only information as such but material to serve as the basis for discussion in groups. It has recently been appointed Australian agent for publications of the Missionary Education Movement of North America. Publicity through missionary films is now receiving attention, in conjunction with the newly formed Religious Film Society. Plans are in hand for a missionary conference of all non-Roman bodies working in the south Pacific to be held in Fiji in 1947 or earlier.

* * *

**Film Society Proves Helpful**

The film society mentioned above is another sign of further interchurch cooperation. It has established its headquarters in this city as a non-profit organization designed to serve the seven major Protestant denominations. Besides importing religious films and apparatus for use in churches, Sunday schools and youth groups, the society will make available motion and still pictures to supplement printed lesson helps. Secretary of the society is Hamilton Aikin, visual education director for the Presbyterian Church of Victoria. To obtain information which will aid him in his task, the secretary is leaving for a visit to the United States and probably Canada, as well as to Great Britain, Europe and Palestine. Some of the documentaries which Mr. Aikin has made in connection with church work have already attracted the enthusiastic attention of non-church people.

* * *

**Indonesian Revolt Discussed**

We note with gratitude that our government shows signs of beginning to have a foreign policy. At least we interpret the recent appointment of Australian consular representatives to the Philippines, the Netherlands East Indies and New Caledonia as showing an awareness of our need to establish a workable liaison with our newly discovered neighbors. Meanwhile, we have a close-up of the Dutch-Indonesian tangle. Our sympathies are divided. If we are tempted to be critical of the Dutch, we remember certain unsolved problems in India, or we recall our own not wholly shining reputation as far as the aborigines are concerned—and we give up measuring beams and their correlated motes. The Indonesian incident has come close to us through the attitude of the federal government, or, rather, of certain departments within it. The climax came a few days ago with the astonishing "department of information" short-wave broadcast in which the United States and Great Britain were, in an official statement, accused before an audience of world listeners of being hypocritical with regard to the Indonesian affair. Prime Minister Chifley officially repudiated the broadcast a day or so later.

* * *

**Propose New Trade Union Policy**

The Australian Council of Trade Unions has submitted to the government a plan which, it is hoped, will improve the present machinery for dealing with disputes in industry. The council believes that in the existing methods there is too much reliance on arbitration, after delays have embittered the parties, and not enough use of prompt conciliation. Accordingly, it is now suggested that each main industry or group of industries should have its own conciliation committee, composed of an equal number of representatives from workers and management. The A.C.T.U. is convinced that this would assist both sides by getting quick, on-the-spot adjustment of grievances through the operation of committees that have full knowledge of the industry concerned.

* * *

**Pleads for New Deal For Aborigines**

The federal minister for the interior, who has just returned from an inspection of conditions in the northern territories, is convinced that a fairer system of employment on farms and in industries must be worked out for the aborigines in that region. He reports that the conditions of employment for these people are not far removed from those of slavery. There are no standards which must be met by employers, and employees have no means of making their grievances known or having them redressed. The minister favors establishing standards of employment in accordance with the principles of wage fixing and wage adjustment which all white workers in Australia enjoy.

* * *

**And So Forth**

The government is arranging to grant immigration concessions to members of the armed forces of the United States and Great Britain who served in the south Pacific and who wish to settle in Australia. Also, consideration is to be given to Poles, Czechs and Dutch who were members of the Royal Air Force and who now have English or Scottish wives.

Our $250,000,000 "fourth victory loan" has had a discouraging finish; in spite of extensions of time, the goal has not been reached. Observers have been quick to note that, while the loan lagged behind, betting on horse races continued to attract an unprecedented amount of money.

ALLAN T. MCNAUGHTON.

**Ask Peace Secretary In Cabinet**

The ministerial council of the African Methodist Episcopal Church of Memphis and vicinity has addressed a letter to President Truman urging the creation of a "department of peace" in the government, with a secretary in the president's cabinet.

## Mechanization Confronts South

**Success of Cotton Picker Points to Need for Crop Diversification—Baptists Hold Convention**

DAVIDSON, N. C., Dec. 1.—One pertinent fact stares the cotton-growing south in the eye: the mechanical cotton picker will work. In this ultraconservative region, skeptics have viewed the device as suitable only for the plains areas. But recent demonstrations in York county, a typical upland section of the Carolinas, have shown that a mechanical picker can do in 36 minutes what four expert hand pickers do in a day. As Aubrey Williams told the Fellowship of Southern Churchmen last summer, this one mechanical device will "flush out from the crevices of the pine woods" the small farmers by tens of thousands. At a meeting in Anderson, S. C., the other day, Secretary of Agriculture Clinton P. Anderson declared that the south is on the threshold of an industrial-agricultural revolution that will "shake its economy down to the cotton roots." In the next 10 years it will have to find off-the-farm work for 3,000,000 workers who will no longer be needed. At a recent conference of rural, industrial and agricultural leaders, called by Governor Cherry of North Carolina, Dean Chapman of Georgia's college of agriculture said that the south should aim at disposing of every product of its farms in the form in which it is purchased by the ultimate consumer.

* * *

**Baptists Hear Opinions On Atomic Bomb**

Viewing (as all men must) the atomic bomb, North Carolina Baptists heard somewhat differing opinions regarding it in their annual convention at Raleigh. Dean Hickman of the Duke University school of religion said: "So long as Christian churches wear themselves out against each other they will never be able to release that spiritual energy which is the only possible safeguard against the atomic bomb." Bernard Clausen of Cleveland was more optimistic, commenting on the "folly of our fears" and affirming that all things, including the bomb, will work together for good. Rural Baptists, who constitute about 80 per cent of the denomination in the state, called on the convention for a change in the "Baptist policy of participation without representation." No rural pastor or layman has served as state convention president since 1904.

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**And So Forth**

Henry Radcliffe Sims was inaugurated as the fourth president of Winthrop, South Carolina's state college for women at Rock Hill, on Nov. 17. At the same time the college celebrated its 50th anniversary. Dr. Sims comes to his new task after a successful career as a lawyer and educator.

The North Carolina council of churches is exploring with medical authorities at Duke University the possibility of clinical

training in hospitals for prospective pastors.

The newly formed southern religious radio conference is planning to sponsor programs on some 40 stations throughout the south, beginning Jan. 1.

The Associate Reformed Presbyterian Church, which has hitherto clung to its tradition of psalm singing, voted in a recent session to approve of hymn singing.

The Western North Carolina Methodist conference reports increases totaling 9,206 in its Sunday schools this year. Of this number, 3,278 were in the adult department.

KENNETH J. FOREMAN.

## Puerto Rican Assembly

### Plans for Future Cooperation Voted by Delegates from Protestant Churches

RIO PIEDRAS, PUERTO RICO, Nov. 24.—Plans for greater emphasis on rural work, educational programs through the churches, and evangelism were formulated during the 12th annual assembly of the Association of Evangelical Churches of Puerto Rico, which met last week in San Juan. More than 100 delegates from Congregational Christian, Baptist, Christian and Missionary Alliance, Disciples, Methodist, Presbyterian and United Brethren churches attended. It was voted to accept the recommendation of a recent conference of mission board secretaries and Puerto Rican church leaders that an executive secretary be engaged to give full time to the direction of interdenominational agencies. A survey of needs and resources is to be made as a basis for future development.

* * *

**Plan Jubilee Observance For 1949**

Prominent among recommendations made during the assembly was that calling for a celebration in 1949 of the jubilee of Protestant work in Puerto Rico. Denominational conventions will be held simultaneously that year so that there may be joint sessions, sharing of leadership and a public mass meeting. Adequate financial support for the work among students in universities and other schools was voted. The Home Missions Council will aid the rural program by providing funds for the training of a man to direct improvement of rural community life. Plans were made for new emphasis on extension work through radio and institutes. An evangelical center is to be established in San Juan or Río Piedras, with offices for the executive secretary and a bookstore. Steps were taken to organize a ministerial union for the entire island, looking toward more adequate preparation for the ministry, higher professional standards, improved economic support and closer interdenominational cooperation.

* * *

**Evangelical Seminary Has Commencement**

The Evangelical Seminary of Puerto Rico held a special commencement program Nov. 22 to graduate six students who have been taking an accelerated course during the war years. Four of the candidates are Puerto Ricans, one is a Cuban, and one is from the Dominican Republic. The commencement address of Antonio Rivera of the University of Puerto Rico was a challenge to Protestantism to maintain an alert and trained leadership, a consecrated and enthusiastic lay membership and a progressive program. The seminary is in its 26th year as an interdenominational institution to prepare young men for the ministry. More than 200 students have been in its courses, and graduates are serving churches not only in Puerto Rico, but also in Cuba, Santo Domingo and other parts of the Caribbean, and in populous centers of the continental United States where there are Spanish-speaking congregations.

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**Puerto Rican Soldiers Return**

More than 3,000 Puerto Ricans who have been serving in the American army in Italy and France returned to their native island last week. Appropriate homecoming celebrations have been held in various cities and towns. Approximately 11,000 Puerto Ricans who are American citizens are still serving in the army. Many of these men are in Panama, others are in Hawaii, the Galapagos, Oahu, Okinawa, Ryukyu and the Philippines.

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**Begin Program of Slum Clearance**

More than $10,000,000 has been designated for slum clearance and housing projects in various parts of Puerto Rico. This extensive construction program, together with highway extension and erection of additional hospitals, will give employment to hundreds of men who are being released from the army. There may still be a serious unemployment problem unless governmental leaders can initiate still more public works programs such as aqueducts, sewage systems and additional hydroelectric plants.

HUGH J. WILLIAMS.

**Request Copies of 'Christendom'**

Copies of *Christendom* published since 1939 are desired by the literature committee of the Commission for World Council Service for distribution to European clergymen. They may be sent to Herbert C. Lytle, Jr., assistant director of the commission, at 297 Fourth Ave., New York 10, N. Y.

**C.C.O.R.R. Begins Relief Shipments**

By mid-November, 32,000 Christmas packages had been shipped to Asia by the Church Committee on Overseas Relief and Reconstruction. These were the first of 160,000 cartons which Protestant churches are sending to Europe and Asia. Of the packages sent to Asia, 8,000 are destined for Burma, 8,000 for Manila, and 16,000 for Shanghai. Meanwhile, the committee reports that 1,100,000 pounds of flour contributed by six denominations in four small Kansas towns is being held in a mill for shipment to sufferers abroad as soon as transportation facilities can be arranged.

**Rabbinical College Is 70 Years Old**

Hebrew Union College, oldest rabbinical training institution on the western continent, is celebrating the 70th anniversary of its founding.

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By DANIEL RUSSELL

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# Rockefeller Gives Million to Council

**Gift to Aid Churches in Reconstruction Plans for Europe—Various Relief Agencies Form Cooperative**

NEW YORK, Dec. 10.—A gift of $1,000,000 for Christian rehabilitation, reconstruction and education in Europe has been received by the Friends of the World Council from John D. Rockefeller. In announcing the gift, Henry Smith Leiper, secretary of the American Committee of the council, said: "Without discounting in any way the importance of immediate physical relief, Mr. Rockefeller has chosen to stress not only alleviation of immediate distress but the rebuilding of the moral and spiritual life of the nations through what a united church alone can accomplish. . . . It is in line with Mr. Rockefeller's wishes and beliefs that the present setup be thoroughly interdenominational and international and provide a general staff for church life in the areas which have suffered most in recent years." One project made possible by the gift will be a training center for Christian leadership.

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### World Council Staff Numbers 15

At the meeting of the American Committee at which the Rockefeller gift was announced, it was reported that the Geneva staff of the World Council of Churches now numbers 15 from seven countries. Robbins W. Barstow, director of the Commission for World Council Service, reported that the commission is carrying out a reconstruction program requiring an estimated total of $15,000,000, of which at least $8,980,000 is being sought from the American churches. The Friends of the World Council of Churches has approved an urgent message to President Truman, the secretaries of state, war and treasury, and Congress calling for "immediate approval of the requests of the United Nations Relief and Rehabilitation Administration for such amounts as are deemed necessary to fulfill its international pledges of aid and provide timely relief to those in direst need in both Europe and Asia." The message also called for lifting of bans on mail and parcels and providing facilities and safeguards "whereby gifts of food and clothing may be sent to individual sufferers in as much of Europe and Asia as can be reached."

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### Set Up Cooperative for Relief Abroad

Twenty-two American relief agencies in the field of foreign service have united to form a cooperative organization to rush foodstuffs from individuals and organizations in America to individuals and organizations in Europe on a non-profit basis. Donald M. Nelson, president of the Society of Independent Motion Picture Producers and formerly head of the War Production Board, has been appointed director of the new organization, and Murray Lincoln, president of the Cooperative League of the U. S. A., president. Vice-presidents of the organization will be Lt. Gen. William N. Haskell (retired) of the Save the Children Federation, H. Eastburn Thompson of the American Friends Service Committee, Matthew Woll of the A. F. of L. labor league for human rights, and Irving Abramson of the national C.I.O. community services committee. The secretary of the organization will be Thomas Keogh of the War Relief Services of the National Catholic Welfare Conference; the treasurer, Alexander Landesco of the American Jewish Joint Distribution Committee. Large-scale purchasing and non-profit operation will make it possible for the cooperative to get the maximum amount of foods to Europe in the shortest possible time. Any margins or savings made on the operations will be used for direct relief in the countries to which the packages are sent.

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### Quakers Report Aid To Veterans

At a conference on the relief work of the American Friends Service Committee held at the East Twentieth Street Meeting House, it was reported that 1,000,000 pieces of clothing have been shipped and $3,000,000 spent in one year. Eleanor S. Clarke, assistant secretary of the committee, disclosed that from 100 to 150 staff members of the committee are continuously in the areas where help is being provided. These representatives, all of whom serve without salary, report conditions to the national headquarters in Philadelphia and supervise distribution of supplies when they arrive. The work reported was carried on in France, Italy, Finland, Poland, India and China. The seriousness of the situation in Finland and Poland was discussed by Douglas V. Steere, who had been on a mission in those countries from June to October of this year.

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### Catholic Groups Picket As Laski Speaks

Under the auspices of the Nation Associates, 2,000 people gathered at the Hotel Astor recently to discuss the problem of the atomic bomb. Harold J. Laski, chairman of the British Labor party, was the principal speaker. During the evening, pickets representing the Holy Name Society and the Catholic War Veterans marched up and down in front of the hotel at which Mr. Laski was staying and lodged a formal protest with the management. They were objecting because of statements Mr. Laski had made at a former meeting here, which they considered "insulting to the Catholic Church." In his address, Mr. Laski maintained that if the countries of the world wish to cooperate successfully in the future to outlaw war, sovereignty as it is known today and the "interests which sovereignty protects" must be eliminated.

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### And So Forth

Two hundred thousand Christmas and Hanukkah presents valued at $120,000 have been sent by schoolchildren in this country to children in war-devastated countries of Europe and Asia, it was disclosed this week by Gerda Schairer, director of the World Christmas Festival. The women's division of the World Jewish Congress had joined forces with the festival this year to help collect the gifts.

Congregation B'nai Jeshurun, oldest Conservative Jewish congregation in the country and the second-oldest synagogue in New York, celebrated its 120th anniversary last week. During the life of the synagogue, the Jewish population of the city has grown from 2,000 to 2,000,000.

The Episcopal city mission society's drive for $1,000,000 opened last Tuesday with a meeting of 300 workers, who were addressed by Bishop William T. Manning and Gov. Thomas E. Dewey.

J. HENRY CARPENTER.

# Extend Local Option

**Majority of Kentucky Counties Are Now 'Dry'—Methodists Evangelize**

BRADFORDSVILLE, KY., Dec. 1.—Under local option elections, 88 of the 120 counties in Kentucky have voted "dry," according to a recent report issued by the state anti-saloon league, of which Walter J. Hoshal is superintendent. Six of the remaining counties, the report points out, are considered hopeless so far as local option is concerned, while in six others there is very little chance for the dry forces. In these 12 counties, the most populous in the state, most of the large distilleries are located. Mr. Hoshel estimates that Kentuckians have saved themselves more than $61,000,000 by voting "dry." Despite the barring of liquor during the past three years in many additional counties through local option, the number of licenses issued today is not much less than it was in 1942. This situation is due to the fact that as saloons close in dry counties, they move to wet ones.

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### Methodists Hold School Of Evangelism

During the four-day school of evangelism held at Trinity-Temple Church, Louisville, and attended by 424 Methodist ministers of the Louisville and Kentucky conferences, personal visitation added to the church 1,400 new members from the area within a 50-mile radius of the city. Using the technique gained in this school, the ministers hope to enlist at least 16,000 new members for their churches. The program is part of the second phase of the denomination's "Crusade for Christ."

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### And So Forth

Charles W. Welch is to retire Jan. 1 after 29 years' service as pastor of the First Presbyterian Church in Louisville. Dr. Welch has served as moderator of the Presbyterian Church, U. S. A., as a weekly radio devotional speaker (since 1932); as a trustee of Louisville Presbyterian Seminary and McCormick Theological Seminary; and as a trustee of Hanover, Pikeville and Center colleges. He has also been active in local religious and civic organizations; in 1934 he was awarded a medal by the University of Kentucky for his contribution to public affairs in the city and state.

At a meeting called by Bishop Watkins Nov. 20, committees were appointed to consider plans for building a new Methodist hospital and college in or near Louisville. The development is in line with action taken at the recent sessions of the two Methodist conferences in the state.

JAMES C. RAWLINGS.

# University Admits Some Race Bias

**Chicago Held by Restrictive Covenants to Community Pattern—Says Reason for War Gone in Atomic Age**

CHICAGO, Dec. 10.—The race problem troubles the University of Chicago. Last week W. C. Monnecke, vice-president in charge of business affairs, told a group of students and faculty that there are no Negroes in the medical school of the university, that Negro students cannot rent university-owned apartments because of restrictive covenants which the university has signed, that identifying pictures must be included with applications for admission to the university and that the university is not doing as much as it should to eliminate racial discrimination. He maintained, however, that the university is doing more than any other school he knew about and that he knows of no department in the school which has a quota system in effect. What prejudice there is is personal, not institutional, and must be changed by education, not law, he said.

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**Says Economic Need For War Is Gone**

"We no longer have to take from somebody else in order to have these basic needs [food, clothing, housing and health] for ourselves," said Reuben G. Gustavson, vice-president of the University of Chicago, in his address before the Chicago Sunday Evening Club on the new world opened by the discovery of atomic energy. "Thus," he said, "the reason for going to war with our neighbors has been removed." The very existence of the greatest power to destroy means that survival demands assertion of "the world of values, where all other things are subordinate to the worth of the individual," a new world in which the driving motive must be sharing.

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**Lampe Says People Lack Vision**

William B. Lampe, moderator of the General Assembly of the Presbyterian Church, U. S. A., spoke at a dinner sponsored by the 122 churches of his denomination in the Chicago area. He said that "people as a whole lack perspective in contemporary affairs, and but few comprehend the serious import of current events." The two tasks for our day, he declared, are America's taking her place in the affairs of the world, particularly its sufferings, and our making democracy work at home as only Christian motivation can make it work. Dr. Lampe, for 25 years pastor of the West Presbyterian Church, St. Louis, was before that pastor of Third Presbyterian Church here. His son, John A. Lampe, is pastor of the Rogers Park Presbyterian Church, Chicago.

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**Promote Permanent FEPC**

Some 25 agencies working in the field of better race relations—among them the Chicago church federation—met this week to promote action for a permanent national Fair Employment Practices Committee. Churches and labor organizations registered their determination not to be jockeyed into a false position. By education, resolution and political representation they propose to press for establishment of an FEPC on a permanent national basis before the good done by the wartime measure shall have been undermined or broken down. The conference by resolution asked that Senate Bill 101, now awaiting a place on the calendar probably early in the new year, be given support by both parties. Senator Chavez (Dem., N. M.), author of this bill, was one of the speakers. Over 300 persons from five states attended.

* * *

**And So Forth**

There are only 1,200 religious teachers and rabbis to serve 4,500,000 Jews in this country. So Louis Finkelstein, president of the Jewish Theological Seminary of America, New York city, told 500 Chicago supporters of the seminary Dec. 5.

Chauncey McCormick, chairman of the Illinois child welfare functions commission, has called upon the state legislature to unify, clarify and simplify the state's care of children. We are destroying by confusion, he said, much that we are creating in special fields of child welfare where the state is doing outstanding work.

The house of delegates of the American Medical Association, meeting here last week, voted to oppose President Truman's compulsory health insurance plan, authorized as an alternative the speeding up of prepaid medical plans administered by local medical societies, and opposed unanimously the pending bill proposed by Senator Pepper of Florida to extend federal aid for infant, child and maternal welfare.

Bernard J. Sheil, senior auxiliary Catholic bishop of Chicago, has accepted the chairmanship of a national committee to work for the Pepper-Hook 65-cents-an-hour minimum wage bill. Others on the committee are Mrs. Eleanor Roosevelt, Philip Murray and Elizabeth Brandeis of the University of Wisconsin.

CHARLES LESLIE VENABLE.

**Federal Council Calls Special Meeting**

The executive committee of the Federal Council of Churches has issued a call for a special meeting to be held March 4-6 in Chicago. The meeting is to consider the council's program for filling more adequately the "desperate needs of the world and of our own nation in this postwar era [which] press upon our churches so urgently for new spiritual and moral leadership and for the building of Christian community where tensions are now deepening to conflict.

**Would Send Relief to Germany and Japan**

An appeal for government permission to send church supplies and funds immediately to former enemy countries has been issued by the Federal Council of Churches, the Foreign Missions Conference, the Church Committee for Relief in Asia, the Commission for World Council Service and the Church Committee on Overseas Relief and Reconstruction. The appeal grew out of reports of "alarming and deplorable" conditions in Germany and Japan given by church representatives recently returned from those lands.

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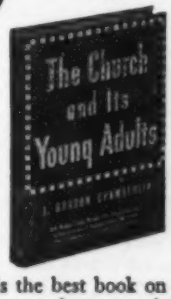


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# Commend Labor-Industry Studies

**Rhode Island Congregationalists Point to Need for Education of All in Industrial Relationships**

PROVIDENCE, R. I., Dec. 3.—Rhode Island Congregationalists at their recent state convention adopted a number of significant resolutions. One, pointing to the need for education of both capital and labor, commended the Roman Catholic diocese of Providence for establishing three institutes for the study of problems of labor and capital and lauded Rhode Island State College for setting up its labor school. Other resolutions declared "that we must have faith in other nations so that they will have faith in us," and that we should "conceive of our possession of the secret of atomic power as a stewardship under God and that all our efforts be directed towards the development of the atomic principle as a source of energy for the blessing of all mankind." Still another resolution called upon the government to extend the life of UNRRA and to grant it the requested $350,000,000 additional funds at once.

* * *

**Churches Mark Beginning Of Advent**

Churches of various denominations here marked the beginning of the Advent season with special programs. The Episcopal churches observed Laymen's Sunday and conducted a communion service for men of the parishes. All pastors announced special meetings and series of sermons. Mathewson Street Methodist Church received 70 new members Dec. 2. Baptist youth of the area held a mass meeting at Calvary Baptist Church in observance of National Vesper Day.

* * *

**Unitarian Clergyman Urges Wage Increase**

An immediate 10 per cent wage increase for industrial workers seeking such increase was urged by Richard W. F. Seebode, pastor of the local Westminster Unitarian Church, in a recent sermon. "Management not only can but should base wage increases in direct proportion to its large profits," the young clergyman stated. He declared that under the proposal now before the secretary of labor, he sees no reason for a corresponding price rise; the difference could be absorbed by increased production growing out of improved techniques. "We have found the means to produce huge quantities of the necessities," he said, "but we have not adopted a correct attitude toward distribution. We need to plan for abundance in an economy of abundance, and do away with our outdated planning for a scarcity that no longer exists."

* * *

**See Strength in World Concern**

Roger D. Bosworth, national director of youth activities for the Universalist Church, stated at the recent Rhode Island convention of Universalists here that "a world concern is the only salvation for the United States or any other country." He declared that "Universalists should believe in the sacredness of the human animal, as well as of the soul, for physical as well as spiritual needs must be promptly met."

"Christianity is the power of America," Richard H. Chase, thrice-decorated army chaplain from the North African and European theaters of combat, told the Rhode Island Baptist social union here recently. He declared that America will decline if it abandons this source of power. The future, he predicted, will demand as much devotion and self-sacrifice as were displayed by heroes of the service during the war.

* * *

**Clergymen Describe British Triumph of Spirit**

Arthur H. Bradford of Central Congregational Church, Providence, recently returned from a visit to Britain with a deputation requested by the Congregational Union of England and Wales. He hailed the British triumph of spirit and willingness to aid stricken areas on the Continent before starting reconstruction at home.

Carl A. Glover of Park Place Church, Pawtucket, on his return from England also hailed the achievements of that country since the end of the war and outlined the specific means by which the people are meeting their problems.

* * *

**And So Forth**

The Episcopal diocese of Rhode Island recently honored Granville G. Bennett, suffragan bishop, on the 25th anniversary of his consecration to the episcopacy. Civic leaders joined lay and clerical members of the diocese in paying tribute to the character and achievements of the bishop.

Episcopal, Presbyterian, Congregational and Jewish groups are engaged in intensive drives to raise funds for world relief and reconstruction. Large sums of money have already been collected.

RICHARD W. MORTON.

**Ask Better Treatment Of Migrants**

Adequate legal protection for agricultural migrants under the Fair Labor Standards Act and the Social Security Act was urged in a statement on the spiritual and material welfare of migratory workers engaged in commercial agriculture issued Dec. 12 by representatives of various Protestant, Catholic and Jewish organizations.

**Former Archbishop of Canterbury Dies**

Cosmo Gordon Lang, who retired as archbishop of Canterbury in 1942, died suddenly in London Dec. 5 at the age of 81. For 20 years before his accession to the see of Canterbury in 1928, Dr. Lang had been archbishop of York. The son of one moderator of the Church of Scotland and the brother of another, he became a clergyman of the Church of England after a period spent in the study of law.

As Archbishop of Canterbury he was noted for his efforts to foster greater unity among the various Christian churches. This interest was symbolized when he administered communion to members of many Protestant denominations during the World Conference on Church, Community and State at Oxford in 1937, the first time a primate of the Church of England had performed such a service.

# Editor Reports Tour of World

**Tells Virginia Ministers Stalin Is Not a Dictator—Census Reveals Many Unchurched in Richmond**

RICHMOND, VA., Dec. 5.—Douglas S. Freeman, editor of the Richmond *News-Leader*, has just returned from a news tour of the world. He told the Protestant ministers' association that England will come through. Her housing facilities are relatively good, but food and clothing are limited. France is out of balance financially and otherwise. Many of the necessities of life are beyond the reach of the poor. If Germany escapes starvation, it will be by a miracle. But the most acute suffering will be in Japan. In Russia vast regions have been desolated, but the people are resourceful and optimistic. Stalin is not an absolute dictator, as many people in America suppose. Hostilities between Russia and America are unthinkable. China will again recover, as she always has. Dr. Freeman said that 100,000 of our soldiers have married overseas.

* * *

**Take Religious Census**

The recent city-wide religious census shows that only 69 per cent of Richmond's population are members of any church, despite the fact that 45 different religious faiths are organized here. Tabulated cards revealed that of 116,072 persons in the city, 32,221 belonged to no church but indicated church preferences, while 13,134 without affiliation had no religious choice. Our people are 83.7 per cent Protestant, 12.6 per cent Catholic and 3.5 per cent Jewish. Baptists stand first in membership, Methodists second, Episcopalians third, Presbyterians fourth, Disciples fifth and Lutherans sixth. All other denominations have fewer than 1,000 adherents each.

* * *

**Organizes Forces for Evangelism**

About 100 ministers attended the conference on evangelism held here this week. Day sessions were devoted to problems of lay evangelism. The speakers were H. H. McConnell of New York; John Glenn of Durham, N. C.; George Heaton of Charlotte, N. C.; and Wallace M. Alston of Atlanta. At the evening session, George Heaton and Congressman Brooks Hays of Arkansas were the speakers. Both dealt with the present world situation and the relation thereto of the church's program of evangelism. Mr. Hays expressed the conviction that a sound nationalism is compatible with a genuine internationalism, and that we must trust the principles of Christianity to apply in world affairs. The meeting was sponsored by the Richmond ministerial union and the Virginia council of churches. Edwin S. Sheppe, pastor of Boulevard Methodist Church, was chairman of the sponsoring committee.

* * *

**And So Forth**

During the annual Presbyterian town and country pastors' institute held at Union Seminary here Dec. 3-7, it was announced

that the Presbyterian church, U. S., has set a goal of 50,000 new members for the coming year.

"Loyalty Sunday" was observed by all the Methodist churches of the Richmond district on Dec. 2. Volunteers had visited homes the previous week, enrolling members in a 13-week emphasis on church attendance.

* * *

**To Test Legality Of Segregation**

A test of Virginia's segregation statute in relation to interstate commerce is in the offing. Clerk M. B. Watts of the supreme court of appeals recently received notice that the Supreme Court of the United States has agreed to hear an appeal from a judgment imposed upon Irene Morgan, Negro, who was fined $10 and costs in Middlesex county on a charge of violating the segregation law while a passenger on a bus en route from Norfolk to Baltimore. This is the first time the question of interstate commerce has entered into the various attacks upon Virginia's segregation law. The outcome will be watched with interest throughout the country.

F. W. Burnham.

## Hit Immorality in Japan

**Naval Chaplain's Protest Brings Demand Boys Be Withdrawn from Occupation**

Des Moines, Dec. 2.—A letter from Lawrence L. Lacour, an Iowa chaplain on a naval vessel at the Yokusuka base in Tokyo bay, describing the policy of naval and military authorities at the base in providing supervised houses of prostitution was published last month in the Des Moines *Register* and widely copied over the nation. It has produced a storm of protests to authorities in Washington and the demand that all men under 21 years of age be withdrawn from occupation duties at once. The protests have brought assurance from high naval authorities that the reported condition is contrary to naval policy, and a promise of investigation. The report has been a decisive factor in crystallizing opinion in these parts against any move to conscript young men for military or naval service in peacetime.

* * *

**Churches Plan Evangelism**

Evangelistic programs are gathering momentum in this section, with Methodists and Baptists leading in plans for training conferences. Seven churches in Waterloo united in a campaign with E. Stanley Jones preaching and H. H. McConnell of the Federal Council of Churches directing a systematic visitation program. In spite of a vigorous attack upon the leaders by the president of the American Council of Christian Churches, who lives in Waterloo, large crowds attended the meetings addressed by Dr. Jones and 85 visitation workers brought in 132 decisions.

* * *

**Episcopal Bishops Meet**

Episcopal bishops from eight states met recently in Des Moines for their sixth provincial conclave. They were concerned with the problems of religious education and with the difficulties to be met in adjusting returning chaplains to the prevailing wage scale of the churches. They also called upon the National Convention of the Episcopal Church to frame a church law making it illegal for any member to sign a premarital agreement to bring up children in religious instruction other than that of the Episcopal Church.

* * *

**Says Yesterday's Refugees Were Different**

The president-general of the D.A.R., Mrs. Julius Y. Talmadge of Georgia, came to Iowa for the state meeting of that organization at the time when the case of its refusal of the use of Constitution hall in Washington, D. C., to Hazel Scott, Negro pianist, was in the news. Mrs. Talmadge found it necessary to defend that action against the protest of many chapters of the organization in this state. She went beyond this issue to argue that America should immediately close the doors to all immigration to keep out the present tide of refugees. She claimed that the ancestors of the members of the D.A.R. were different from present-day refugees. Her remarks have been greeted with a good deal of cynicism by Iowans, one editorial writer in the Des Moines *Register* going so far as to point out that the state of Georgia was at one time a penal colony.

* * *

**And So Forth**

World Communion Sunday was celebrated in Davis county, Iowa, by an interdenominational communion service in the high school auditorium at Bloomfield. Methodist Bishop Charles W. Brashares was the preacher and 32 pastors from various churches administered the sacrament.

Omaha is now an archdiocese of the Catholic Church. James H. Ryan has been installed as the archbishop.

Harold A. Ehrensperger of Nashville, editor of *Motive*, gave the Gates lectures on drama and religion at the state conference of the Congregational Christian Churches at Grinnell.

Fred C. Patterson, who serves the Mesquakie Indian congregation at Tama, is the new moderator of the United Presbyterian synod of Iowa.

Albion Roy King.

## Describes Cairo Riots

**Disorders Attributed to Resentment of Arab World Against All Jews**

Cairo, Egypt, Nov. 4.—Anti-Jewish rioting in a city which had no Jewish problem a decade ago marked the anniversary of the Balfour Declaration in Cairo. Mass demonstrations, mob violence, and looting and pillaging of Jewish shops and homes in Cairo's native quarter lasted throughout the day and well into the next. More than 500 persons were wounded and hundreds arrested, and property damage went to the hundreds of thousands of dollars as Egyptian police battled to quell the mob.

* * *

**Hoodlums Displace Students**

The whole affair was touched off by plans for a two-hour strike as Cairo's part in the "silent strike" of the entire Arab world in protest against the Balfour Declaration and the Zionist movement to


# What The Bible Means To Me

**OTTO A. PIPER**

One of the marks of the Christian church that has survived the war on the continent of Europe is a new devotion to the Bible. Some contend that the Bible means more today to European than to many American Christians. If that could possibly be true, wouldn't it be important to you to know what this European conception of the Bible really is? One great European scholar, now a professor at Princeton Theological Seminary, is uniquely fitted to tell you. That is Dr. Otto A. Piper, once Barth's successor in a German university professorship, now an American citizen, and one who knows what the real questions are about this European approach to the Bible that Americans want answered. Dr. Piper's series of articles, "What the Bible Means to Me," will add to the intellectual stimulus which readers will find in

**The Christian Century *for* 1946**

create a Jewish state in Palestine. Egyptian students, usually the most radical element in Egyptian politics, were to conduct the strike, but they were pushed into the background. Vagrants, street urchins and others of Cairo's lower economic levels led the assaults on Jewish property.

* * *

**British Shops Untouched**

Another surprise was that the outburst was not directed against the British. While the local press and government officials attempted to minimize the anti-Jewish character of the demonstrations, British shops were generally left standing intact beside smashed Jewish business houses. Property owned by persons of other nationalities was damaged in some cases, but all organized, planned attacks were directed at the Jews. A synagogue was burned, and many Jewish homes were looted, leaving the owners with no clothing except what they were wearing at the time. Most of the violence was done in or near Cairo's native quarter, but Jewish shops all over the city remained closed all day.

* * *

**Feeling Bitter toward President Truman**

Feeling toward President Truman has been bitter in Cairo since his suggestion to Prime Minister Attlee that 100,000 Jews be admitted to Palestine, but there have been no attacks on Americans here. It was rumored that Egyptian students would call at the American legation, the American University and similar places during the day, but nothing came of it. During the rioting in the native quarter, shouts of "Down with Truman!" and "Down with Americans!" were heard at intervals.

* * *

**Arab World Roused Against Jews**

Long-term residents of Cairo declare that as recently as eight or ten years ago there was no discrimination or prejudice against Jews here. The significance of this riot may be that it points to the opening of an entirely new era of anti-Jewish feeling encompassing the whole Arab world. The fact is that most of Cairo's Jews are not Zionists; but to Cairo's Arabs the Jew and the Zionist are one. The bitterness toward all Jews that reached violent expression this week end may last for generations.

* * *

**And So Forth**

A bill underlining the Egyptian constitution's guarantee of religious liberty will be introduced at the next session of the Egyptian parliament. The bill provides that no student shall be forced by the institution of which he is a member to take part in religious services, and that persons of all faiths shall be permitted to build their own houses of worship and conduct services as they like. COY WILTON WYNN.

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**Episcopal Church Has Negro Rector**

According to the *Chronicle*, Protestant Episcopal monthly, Calvary Church, Philadelphia, has become the only white parish in the diocese of Philadelphia to have a Negro as rector. Since many Negro families have moved during the war into the neighborhood in which Calvary is located, the congregation has come to include both white and Negro worshipers.

# Spain Learns of Manila Killings

### Truth Concerning Axis Concentration Camps Now Told—Amnesty Granted to Spanish War Prisoners

MADRID, Nov. 13.—This week *El Espanol* gave its readers their first full story of the martyrdom of Spanish clergymen in Manila. The writer, Fr. Martin Legarra, told of interviewing survivors of the massacre of prisoners in St. Augustine's, the oldest church in Manila. Since British and American papers are not available here and books can be obtained only with difficulty, there has been little realization of the real horrors of the Japanese or German concentration camps. The efforts of Allied propaganda services in Spain encountered almost insurmountable difficulties; during the war this country was more isolated than an island. One publisher who issued Churchill's speeches in translation was imprisoned each time a new volume appeared.

* * *

**Salazar's Unpopularity Revealed by Election**

Electioneering preoccupies Portugal to the exclusion of almost everything else. It would appear that the extent of the open opposition to the existing Salazar regime has been a surprise even to the opposition leaders themselves. Reliable observers state also that Salazar has been greatly disappointed not only by this widespread manifestation of disapproval, but also by the fact that disorder and chaos have not broken out all over the country, as he had predicted. Restrictions on the privileges granted the opposition had the happy effect of preventing the opposition parties from going too far, while their dignified attitude in refusing to present candidates has obtained them additional prestige. The general opinion is that Salazar, who for so long has been at the helm of affairs, has lost prestige over his election policy.

* * *

**Spain Talks About Taking 50,000 Hungry Children**

General Franco's government has offered hospitality to 50,000 starving European child war victims. That is, the offer is being played up in the press, but it has not been made officially through either the British or the American embassies, so far as I have been able to learn. The government-controlled press daily prints scores of offers from provincial and municipal authorities and from church charitable institutions. The poor of Spain, who face a very hard winter, are more restrained in their reception of the suggestion. Today Dr. Weizmann publishes in Lisbon an appeal that Spain should include a large number of destitute Jewish children among the 50,000. It will be interesting to see the reaction to this proposal in this predominantly, though passively, anti-Jewish country.

* * *

**Amnesty Frees Political Prisoners**

This month in Spain has been marked by the granting of a large-scale *indulto*, or amnesty, to political and military prisoners of the civil war. It is difficult to estimate the actual number released on provisional liberty, since each day brings a new list of names from the ministry of justice. One thing is certain: rearrests on new charges are not infrequent among these newly liberated men, while constant roundups of alleged "communist plotters" are keeping up the total of prison inhabitants. Much has been printed and said in defense of Spanish prisons recently. During his visit to Britain, Count Marsal gave a highly laudatory description of the comfort of prisons here in a reply to what he termed the "calumny" of foreign press attacks. The Spanish press took up the campaign with vigor, printing long articles about prison reform, with photographs of delightfully comfortable prisoners' quarters. Now the government has issued a new code governing the activities of religious orders in prison welfare work.

* * *

**'Regulate' Church Work In Prisons**

The part of the church is roughly defined in the new prison code as "collaborating with the prison authorities within the framework of prison regulations." Church workers nurse the sick, celebrate religious ceremonies, buy the rations for prison kitchens and hospitals and take charge of the discipline in women's prisons. The sisters and chaplains have their own quarters to which the prison authorities have no access save with permission of the order's superior. The prison authorities are ordered to pay to all religious workers the respect and courtesy which their position demands. They must provide light and heating and laundry for the nuns, even to the washing and starching of their white headdresses and wimples.

JOSE SHERCLIFF.

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# Decry Self-Righteousness

### Los Angeles Church Federation Appeals for End to Complacency

LOS ANGELES, Dec. 1.—"The mood of contrition and penitence is giving way to a spirit of victorious self-righteousness," declares the church federation of Los Angeles in a release mailed recently to member churches. "We see our nation seeking satisfaction by attempting to fix blame for all that has happened during the past few years upon those who are guilty of the obvious sins of barbarism, cruelty, mismanagement or failure, and by ignoring the universal sins of self-seeking, pride, materialism and blindness that really caused the war. Instead of 'one world' we hear of the interests of and security for individual nations. Instead of the 'four freedoms' the talk is about rights, boundary lines and security bases of strong nations.

* * *

**Ignore Future Of UNO**

"Mention of the San Francisco charter is accorded a minor place in the news as though it were an accomplished success, while the front page centers upon the nationalistic concerns of reconversion, the

lifting of irksome controls and rationing, the bitter disputes over lend-lease operations, the avid hope that seeks to learn when the first bright shiny cars will be available and when we can get all the meat we want. . . . In the church, our minds are centered on a new local building or the carefully planned enterprises of institutional denominationalism, and only in passing is there much thought of a new expression of the spirit of Christ in world affairs with vital forward steps in the ecumenical movement." Lest we again go down the blind alley that has twice led us into war and chaos, the federation urges "maintenance of the vision of a Christian world order, and the development of the spiritual insight by which it will be made an actuality."

* * *

**Returning Issei In Sad Plight**

The plight of the issei is something for the Christian conscience to face. Most of these unfortunate people are now out of relocation centers. Their financial condition is serious. Their chances of getting jobs are slim. Many are too old to make adjustments to the new conditions into which they have been thrust. There are perhaps 25 hostels for both issei and nisei in southern California, and barracks for them have been opened at Burbank, Hawthorne, Long Beach, El Segundo, Lomita and other places. At Lomita there are today more than 800 returnees, of whom about 300 are children. Apparently there is no hospital in the vicinity and no regular visiting nurse, and the nearest physician is reported to be two miles away.

* * *

**And So Forth**

An interracial church is in process of being organized here, with Harold Kingsley, Royden Susu-Mago and G. Raymond Booth as co-ministers. Mr. Kingsley will preach the opening sermon on Dec. 9. For the next three or four months the services will be held in the church federation building. This group has the backing of the Congregational conference.

Aaron Allen Heist, formerly pastor of the First Methodist Church of Santa Maria, took over the secretaryship of the Los Angeles civil liberties union on Oct. 15, replacing Clinton Taft, who had served for more than 20 years.

ALLAN A. HUNTER.

## World Alliance Meets

**Pittsburgh Conference Studies Role of United Nations Organization**

PITTSBURGH, Dec. 1.—The 30th annual meeting of the World Alliance for International Friendship Through the Churches (American council) was held as a "victory conference for a lasting peace" here in mid-November. More than 45 Catholic, Protestant and Jewish organizations served as local sponsors. The conference laid emphasis upon three points: (1) support of the United Nations Organization; (2) discussion of the danger and potentiality of atomic energy and the need to pool the secret under the Security Council; and (3) fostering of the spiritual environment which will encourage the solution of the major problems facing the world today and thus insure a just and lasting peace.

The morning sessions featured a symposium on the UNO and what it proposes to do. Robert Norton, secretary of the League for Fair Play, spoke on "One World or None." C. E. Silcox, secretary of the World Alliance in Canada, speaking on "Beyond the United Nations," noted that the prime spiritual task is the creation of an international temper as the basis for world friendship. James Waterman Wise, director of the Council Against Intolerance in America, discussed "International Rights versus Human Wrongs" and pleaded that an international bill of rights be formulated by the UNO.

Speakers at the afternoon sessions and at the luncheon attended by 750 persons representing organizations in the area were Episcopal Bishop G. Ashton Oldham; Harry N. Holmes, associate secretary of the alliance; Henry A. Atkinson, secretary of the Church Peace Union; Clark M. Eichelberger (who refuted point by point such popular slogans as "Keep the Peace," "Keep the Bases" and "Don't Play Santa Claus"); Dorothy McConnell, editor of *World Outlook;* Edgar J. Fisher, assistant director of the Institute on International Education; Carl Hermann Voss, extension secretary of the Church Peace Union; Margaret Forsyth, executive director of the foreign division of the Y. W. C. A.; and Fr. Charles O. Rice, director of Hospitality House in Pittsburgh. Co-chairmen of the conference under the direction of Charles S. Donley, former international president of Kiwanis and Pittsburgh business man, were Fr. A. W. Farney, head of the Holy Name society; Rabbi Herman Hailperin, and O. M. Walton, secretary of the Pittsburgh council of churches.

CARL HERMANN VOSS.

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# Suggest Limiting Of Sovereignty

### Eden and Bevin Speak in Parliament on Advisability of Creating a 'One World' Government

LONDON, Nov. 27.—There was enough in common in the speeches delivered in Parliament last week by Mr. Eden and Mr. Bevin to arrest the attention of that body. Mr. Eden declared that current scientific inventions have made nonsense of the old conceptions of national sovereignty, and that he sees no way of safety ahead without abatement of present ideas of sovereignty. Mr. Bevin said that, speaking for himself, he was willing to help in devising a world assembly directly elected for the "limited objective" of peace. He suggested merging a portion of national sovereignty into a greater sovereignty. It will not be wise to ignore the fact that a world organization governed by an elected authority demands a knowledge and practice of representative government familiar in English-speaking countries and a few others, but not shared by the rest. However, as the London *Times* points out, it is a condition of success that all nations should first recognize and measure the difficulties facing any plan for world organization.

* * *

**Signs of Anglo-American Accord Noted**

While many Anglo-American concerns are still not finally settled, it is my duty to record in how many pleasant relationships our peoples share. On your Thanksgiving Day, 3,000 Americans—chiefly soldiers, sailors and airmen—attended a special service in Westminster Abbey. Ambassador Winant read the President's proclamation, and the Archbishop of Canterbury preached the sermon. There is soon to be in St. Paul's Cathedral, behind the high altar, a memorial to the Americans who died in this country during the war. It is announced today that a flat in Culzean castle in Ayrshire has been prepared for the use of General Eisenhower during his lifetime as a gift from the people of Scotland. The general is being asked to select tenants from among former service men to occupy some of the cottages on the estate. Mr. Winant has opened a new service at H. M. stationery office which will enable any person in the United Kingdom to order any American government publication through his local bookseller. By this means one of the barriers to the free circulation of ideas through government documentation has been removed.

* * *

**A. E. Taylor, Layman and Scholar, Is Dead**

The Christian world has lost one of the greatest defenders of the faith in the death of Prof. A. E. Taylor of Edinburgh. We have been rich in laymen who have stood in the front rank of theologians. A number have died in recent years: Edwin Bevan, Von Hügel, Evelyn Underhill, Bernard Manning, Reavely Glover, and now A. E. Taylor. Mr. Taylor was reared in a Methodist home, and to the end of his days he revealed an understanding of that evangelistic faith, though he joined the Anglican Church and gave his greatest sympathies to the "catholic" section of that body. When he began to lecture on ethics at Oxford after a brilliant undergraduate career he was still an agnostic, but he advised students to read St. Paul if they wished a guide in ethical study.

* * *

**Well Known Welsh Preacher Dies**

Another recent death is that of T. Rhondda Williams, a Welsh preacher who exercised his fine gifts chiefly in two pastorates at Bradford and Brighton, in England. He was a modernist with more than a touch of the mystic; he was also a lifelong social reformer who never hesitated to take sides in any political or international conflict. Among his books was one in which he traced the way by which he had made his pilgrimage and found the faith in which he lived and died. His election as president of the Congregational Union in 1929 came to him as an unexpected honor. The University of Chicago conferred on him his doctorate; and in 1930 he was chosen to preach the annual sermon before the League of Nations.

EDWARD SHILLITO.

# Offer President Advice

### Alabama Newspapers Support Baptists in Protest on Personal Habits

BIRMINGHAM, ALA., Nov. 29.—Columnist John Temple Graves of the Birmingham *Age-Herald* has taken President Truman to task for drinking and poker playing. Answering those who claim that the President is entitled to his personal life and who have criticized the Texas Baptist convention for condemning the denomination's colleges for offering honorary degrees to persons who drink and gamble, Mr. Graves says: "The President can't have a strictly personal life, no matter what his entitlements. . . . When the fundamental need of the world is a renaissance of character and morality in America, it is a pity that the President should let his personal habits become evident in a way which does indeed demoralize a great sector of our people." Surprisingly, the Birmingham *News*, a "wet" paper, echoes Mr. Graves' sentiments in an editorial which points out that if the President is politically wise he will no longer publicly offend those voters to whom exemplary behavior is more important than international statesmanship.

* * *

**Baptists Hear of Many Accessions**

When Baptists of the state met recently in their 124th convention, they heard that the number of baptisms during the year, when announced, will "exceed anything we have ever known." The convention adopted a resolution calling upon President Truman to withdraw immediately the presidential representative at the Vatican. One of the hottest subjects to come before the convention was the proposed merger of century-old Judson College for girls at Marion with Howard College of Birmingham. The Marion *Times-Standard* has devoted its columns to a campaign to keep Judson where it is, charging that the Bap-

tist brethren are falling for Birmingham's philosophy that nothing can be any good unless it is very big, very powerful and very rich. The editor thinks the Baptists have been influenced by Birmingham's "whispering sales talk" to the effect that Marion is an uncouth backwoods town devoid of the cultural advantages and refinements the big city can offer. "The truth is," he says, "that Birmingham, despite its phenomenal growth, is still a mining camp at heart, with everybody struggling to be the biggest shot in the biggest house on the hill." The convention decided to defer the merger and instruct a committee to study the plan further.

* * *

**Methodists Voice Opposition to Peacetime Conscription**

A resolution opposing peacetime conscription was adopted overwhelmingly by the Alabama Methodist conference, meeting in Greenville. An offering for conscientious objectors taken during the session amounted to $150. Last year, when a similar offering was proposed, considerable opposition was voiced, but there was none this year. Only one young man from the conference is at present in a c.o. camp. The conference adopted unanimously a resolution protesting the slur by President Truman's military aide on Protestant chaplains.

* * *

**And So Forth**

The Roman Catholic Maritime club in Mobile recently sponsored a street dance at which almost $3,000 was raised to aid veterans of the city. In the same city, 20,000 Catholic laymen and children paraded through the streets in observance of the 14th annual "Feast of Christ the King."

A Jewish columnist on one of the local newspapers commends the unfrocking of a Roman Catholic priest by his bishop for anti-Semitism and other "divisive activities." The writer notes that the priest had tried to "outdo the silenced Father Coughlin" and calls his activities "a strange throwback to medieval fanaticism."

ACTON E. MIDDLEBROOKS.

## Cites Perils of Victory

**Henry Hitt Crane Addresses the Sixth Meeting of Connecticut Group**

NEW HAVEN, CONN., Dec. 1.—Something unique and promising in American church life is the Windham county men's fellowship, originated by Amasa D. Pierce, a poultry dealer, and numbering today hundreds of men of the three major faiths. The fellowship held its sixth annual meeting last Monday in the little mill city of Danielson. The 900 men who attended had dinner in four church social halls, including that of the Knights of Columbus. Then, led by the Salvation Army band, they marched to the Congregational Church, where they were addressed by Henry Hitt Crane of Central Methodist Church, Detroit. "The most dangerous moment for a person or for a nation," Dr. Crane told them, "is the hour after victory. Instead of bringing our critical faculties into play to build a new world, we are drunk with greed and power and hate. We need to be drunk, but drunk instead with that divine spirit which will enable us to live for something bigger than self, which will prompt us to a holy humility, which will move us to forgive."

* * *

**Sounds Call for World Government**

Sharply expressing his impatience with a weak, divided Protestantism in the face of the threat of the atomic bomb to civilization, Elden H. Mills, pastor of the First Congregational Church of West Hartford, recently pleaded for a united Protestantism working toward the establishment of a world government. "In spite of federations and federal councils," he said, "we do not have a Protestant voice. We have instead competitive denominations, each largely concerned with its own traditions and its own statistics. It seems to me that it is time that in one voice and one spirit and one mighty right arm we be united to handle the problem of modern war."

* * *

**And So Forth**

The Connecticut council of churches has announced the resignation of James Oscar Lee, assistant secretary, who has been appointed field secretary of the department of race relations of the Federal Council of Churches. Mr. Lee, who was the first Negro to become a permanent staff member of a state council, has been "riding circuit" as a specialist in race and industrial relations.

"Will labor do more than the church for the Kingdom of God on earth?" was the subject of a seminar held recently at the Newfield Methodist Church, Bridgeport, under the auspices of the social service and world peace commissions of the New York East Methodist conference. The speaker was Clair M. Cook, former minister, who for the past few years has been a skilled worker in a machine tool plant in Springfield, Vt.

Yale Divinity School has announced that the speakers during the annual convocation April 23-25 will be H. H. Farmer of the University of Cambridge, for the Lyman Beecher lectures, and Henry J. Cadbury of Harvard Divinity School, for the Shaffer lectures.

E. RALPH WIBORG.

**Catholics Conduct Drive for European Relief**

An intensive drive for canned food for relief in Europe was conducted Dec. 9-16 by the war relief services of the National Catholic Welfare Conference. Labeled "Food for the War Stricken" and described by officials as "the most ambitious one-week drive ever undertaken under private auspices in this country," the campaign was for food to be distributed through Catholic church channels abroad. Distribution is not to be confined to Catholics, however, headquarters of the drive announced; food will be given to suffering war victims "without regard to nationality, color, creed or political belief."

**Unveil Christian Service Flag**

First Christian Church, Garden City, Kan., recently unveiled a service flag containing 17 crosses, each representing a member in full-time Christian service or enrolled in training for such service.


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# Chaplains Set Up Religious Forum

**R. C. A. F. Men Stationed in England Are Enthusiastic Over Opportunity to Discuss Religious Topics**

STRATFORD-ON-AVON, Nov. 26.—An experiment in Christian education is in its 10th week here in the little town that Will Shakespeare made world-famous, and Canadian chaplains are satisfied that it has been well worth while. The school of Christian citizenship, operated by Protestant padres of the Royal Canadian Air Force, has given one-week courses to some 250 men and women. It has become so popular with all ranks that although the school was extended two weeks beyond the original schedule, applications for attendance had to be refused.

Described by an education officer as the best type of rehabilitation program that could possibly be offered, the school had humble beginnings in Yorkshire last spring when the senior chaplain there, Nelson Chappel, unearthed an R.A.F. order permitting padres to conduct courses in moral leadership. A beginning was made at Dishforth in May, and another school conducted at No. 6 Group Headquarters, Allerton Park, in July.

*Changes in Plan*

Experience thus gained led a conference of chaplains to suggest two changes. First, that a Christian citizenship school be instituted away from a service station, where rank and other distinctions could be dispensed with and the staff and students could meet in unrestricted fellowship; second, that future courses be opened to all personnel of the R.C.A.F. stationed in the United Kingdom.

Accommodation was arranged at Alveston Manor, a leave club operated by the Canadian Salvation Army War Services. A comfortable, fire-lit classroom at the Methodist Church is used for lectures and discussion. Fundamentalists and near-agnostics, Anglo-catholics and Brethren, have found much in common. A Roman Catholic officer, a Greek Orthodox air gunner, and two Jewish lads have participated in the activities, shared in discussion and departed reluctantly. One young man asked to be baptized and received into church membership.

*Emphasis on Religion*

There have been play periods, tours of Shakespeare's country and a visit to the ruins of Coventry Cathedral. There have been discussions on topics not essentially religious, a favorite being "Canada and Her Problems." But the primary emphasis of the school is upon Christian teaching, and its purpose is to sow the seeds that will inspire these young folk to return home with the resolve that they will make some practical use of the faith that they profess.

Each day begins with devotions led by a padre, each evening is closed with vespers conducted by a member of the school. Lectures follow three main themes, "The Bible and Its Meaning for Us," "The Psychology of Christian Personality" and "Christian Ethics for Our Time." After each lecture there is a discussion period. Religious films are shown two evenings a week. A popular forum is that on "The Postwar Church," and the padres themselves have benefited as much as anyone from suggestions made during this period.

*Attitudes Toward Church*

For the most part these young people think that the church is too slow to adjust itself to the changing times, too drab and dull in its Sunday services, too dingy and unattractive in its Sunday schools and weeknight meetings. They would rally with enthusiasm behind the church if they felt that a challenge was being offered, and that the support of youth was really invited by older ones in places of authority. Too often they have been discouraged when they have sought to help, and have turned their energies in another direction.

They would like to see more opportunity for discussion in church meetings or services. They seek a chance to bring their doubts and problems to the minister, even as they have brought them to the padre. They would like to express their point of view in similar forums at home, and to build a unity of thought and purpose in the church at large as they have done in a small way here.

DECOURCY H. RAYNER.

# Civil War Stirs Shanghai

**American Forces Hold Thanksgiving Service in Old Cathedral**

SHANGHAI, Nov. 23.—Shanghai is outwardly intact, but is having trouble in setting up a satisfactory local government. Everything throbs in tune with the civil war in the north. The main question is whether the American forces will become involved in the actual fighting. We have been far from neutral, for our planes have been taking central government forces to strategic places. More than that, American soldiers do not seem to be getting passage home very rapidly. Official statements declare that we are to maintain several thousand men in China to train the Chinese in modern warfare. Thus is the pattern for "enduring peace" being woven in the Far East!

* * *

**Hold Huge Service of Thanksgiving**

The largest attendance of Americans at a thanksgiving service in Shanghai's history was held in Holy Trinity Cathedral yesterday. Hundreds of members of the United States forces attended. Charles L. Boynton, associate pastor of the Shanghai Community Church, spoke. Chaplain Horace P. McSwain, Consul-General Paul R. Josselyn, Maj. Gen. R. T. Maddocks and Rear Adm. C. Turner Joy took part in the service.

* * *

**Hold Youth Services In Union Church**

Over 200 service men and Chinese young people take part each Sunday evening in youth fellowship services in old Union Church. American chaplains have an active part in this and in other phases of the religious life of the community. A

recreation program is carried on at the Navy Y.M.C.A. by Chaplains J. B. Snavely and Marion F. Woods. At the Grand theater, Chaplain F. Neff is carrying on services for civilians and military personnel. A memorial service was held there on Nov. 11 in honor of the Fourth Marines, for whom the services in the Grand theater formerly were held. This division went from Shanghai to the Philippines in 1941. Many of its men lost their lives at Corregidor and Bataan.

* * *

**Reopen Offices of Church Groups**

Shanghai is again becoming a center of operations for many national Christian agencies and mission organizations. Members of the national headquarters staffs of the Y.M.C.A. and the Y.W.C.A. have returned to the city to undertake rehabilitation of their enterprises throughout the liberated area. Secretaries of the Bible Society and the National Christian Council have returned to their old offices. Merlin Bishop, head of the United Clearing Board which handles business transactions for the missions boards, has opened an office here. His main business now is changing currencies for mission, educational and relief organizations. With prices soaring in an inflationary spiral, he is busy. One U. S. dollar is now worth 1,400 dollars in Chinese national currency. In addition, the puppet currency, known as China reserve bank, is still in circulation at $280,000 for one U. S. dollar.

HERBERT L. MINARD.

**Danes Aid Starving in Norway and Holland**

Clergymen of the Lutheran Church in Denmark have emerged from their experiences during the war convinced that the church and its pastors must be more interested in all political, social and national questions. This is the report brought back from a recent visit to Denmark church leaders by John M. Jenson, editor of the weekly organ of the United Evangelical Church in America, and reported by Religious News Service. "The church in Denmark needs a prophet," says Mr. Jenson, "who can call the people to repentance and instill within them a new sense of the old virtues such as morality, honesty, justice and faith." He reports that Denmark has sent $10,000,000 worth of food to Norway since the liberation, and that a campaign for funds to provide food for Holland netted $1,500,000 in two days.

**Presbyterian, U. S., Synod Denounces Lynching**

A resolution condemning a recent lynching at Madison, Fla., and calling upon the governor and attorney-general of the state to take immediate steps to bring those responsible for the act to justice was adopted at a meeting of the Presbyterian, U. S., synod of Florida.

**Protestants Set Up Film Commission**

To provide, distribute and exhibit religious motion pictures on a non-profit basis, representatives of the major Protestant denominations and interdenominational agencies organized at a recent meeting in New York city the Protestant Film Commission. The group will seek also to suggest Protestant themes to commercial producers. Until an organizational meeting can be held, an interim committee with Rome A. Betts of the American Bible Society as chairman will direct the activities of the commission.

**Urge Universal Abolition Of Conscription**

At a recent joint meeting in Chicago, the Commission on World Peace of the Methodist Church and the woman's society for Christian service of the North Central Methodist jurisdiction passed resolutions urging universal abolition of compulsory peacetime military training and international control over atomic power.

## The Church Roll

Channing H. Tobias, prominent Negro educator until recently secretary of the department of interracial service of the Y.M.C.A., has been elected director of the Phelps-Stokes fund, which was founded to promote Negro education and better race relations in this country and Africa and to improve Negro housing in New York city. He succeeds Thomas Jesse Jones, who retires May 1 after more than 30 years of service. At the same time, Jackson Davis, associate director of the General Education Board, was appointed president of the Stokes-Phelps fund to succeed Anson Phelps Stokes, who is to retire Oct. 31, 1946.

Recent deaths among religious leaders include the following: Thomas Clinton Moffett, for 20 years superintendent of Indian work for the Presbyterian Board of Home Missions and later secretary of the commission on Latin-American Indians; Charles F. Sitterly, Methodist minister, for 43 years a member of the Drew Theological Seminary faculty and author of numerous books on the Bible, at the age of 84; Horst Holstein, prominent German evangelical layman who had been named chief legal counsel for the newly organized Evangelical Church in Germany and who was one of the three defense lawyers at the trial of Martin Niemöller in 1938, at the age of 51; Frederick T. Ruhland, for 27 terms president of the Buffalo district of the Missouri Lutheran synod and one of the founders of the Associated Lutheran Charities, which has grown into a national organization with 80 affiliated agencies; Frederick Grant Lewis, professor at the University of Virginia and for 26 years librarian at Crozer Theological Seminary; Mary Foster Bryner, formerly superintendent of the children's division of the International Sunday School Association and a pioneer in establishing children's work as a progressive part of the religious education movement, at the age of 86.

It has been revealed by fellow prisoners that Chaplain William Cummings, Maryknoll priest credited with coining the phrase, "There are no atheists in foxholes," during a field sermon on Bataan, died of starvation and exposure on a Japanese prison ship en route from Formosa to Japan early this year.

John Nuveen, Jr., investment banker, has been appointed president of the Chicago Sunday Evening Club, succeeding John Timothy Stone, minister emeritus of Fourth Presbyterian Church, Chicago, who had served temporarily since the death of Clifford W. Barnes last year.

Mabel Garrett Wagner, member of the social work staff of the women's division of the Methodist Board of Home Missions, has been appointed director of children's work for the International Council of Religious Education. She succeeds Mary Alice Jones, now children's book editor for Rand McNally & Co.

John Oliver Nelson, director of the department of life work of the Presbyterian Church, U.S.A., Board of Education, has been appointed director of the new commission on the ministry of the Federal Council of Churches. Episcopal Bishop Sherrill of Massachusetts is chairman of the commission.

Glenn P. Reed, corresponding secretary of the United Presbyterian Board of Foreign Missions, has visited Egypt, the Sudan and Ethiopia on his two-year tour of inspection of the denomination's foreign field.

G. Elson Ruff has assumed the editorship of the *Lutheran*, organ of the United Lutheran Church. He succeeds Nathan R. Melhorn, who has retired after 25 years as editor.

Morris Wee, pastor of Bethel Lutheran Church, Madison, Wis., has been appointed executive secretary of the newly organized student service commission of the National Lutheran Council.

## Current Feature Films

*Prepared by Independent Filmscores*

M-Mature. Y-Younger. C-Children.

**Captain Kidd** (UA) Barbara Britton, Chas. Laughton, Randolph Scott. *Melodrama.* Imagines the legendary pirate as seeking a title by undertaking royal mission to escort treasure ship from India, wrecking it secretly, unmasked at length by son of former victim posing as crew member. A pirate film with a new emphasis—on personality rather than on cutlasses and brawls. *A field day for Laughton mannerisms.* M, Y.

**A Gun in His Hand** (MGM) *Case history* in "crime does not pay" series, depicting scientific means by which rookie policeman's connections with underworld were detected. *Interesting reportage.* M. Y

**Pardon My Past** (Col.) ) Marguerite Chapman, Harry Davenport, Wm. Demarest, Fred MacMurray. *Comedy* built on mistaken identity, as veteran is projected into wealthy household when confused with weakling (in reality his twin), who has made a mess of his life, is being pursued by gangsters on recovering debt. Obvious situations treated with enough ingenuity to make for *passable* entertainment. M, Y

**Vacation from Marriage** (MGM, British film) Robert Donat, Deborah Kerr. *Comedy.* Finding escape from boredom their taken-for-granted marriage has become through service in navy, London couple face reunion with qualms, glimpsing necessity for new aim in living. Told *eloquently* by pantomime that makes dialogue almost unnecessary, and scored by London Symphony Orchestra, this is a restrained, discerning comment on humankind. M, Y

BEST CURRENT FILMS

*For Family:* Anchors Aweigh, Captain Eddie, National Velvet, Our Vines Have Tender Grapes, State Fair, What Next, Corporal Hargrove?

*For Mature Audience:* A Bell for Adano, The Clock, The Great John L., The House on 92nd Street, The Life and Death of Colonel Blimp, A Medal for Benny, Music for Millions, Pride of the Marines, Rhapsody in Blue, A Song to Remember, The Southerner, The Story of G. I. Joe, The True Glory, Valley of Decision. 12-19-45

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